

NIL ULTRA:
OR, THE
Last Works
OF
Captain GEORGE WITHER.
BEING
A COLLECTION
Of several
Precautions and Predictions,
By Him (at several times, and on several
Occasions) heretofore Published: Many of
which were seen verified by himself
in his life-time.

Collected by the Author's own hand, a little
before his death; and now (after diverse
Obstructions) Published for the general In-
formation of the People.

LONDON, Printed in the Year 1668.

1076 d.

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A PREFACE to the following
REVIEW, offering somewhat
therewith considerable.



His Preface, and the following Review, were not without good reason personated as written by a Third person; yet perhaps may make it questionable, Whether they were done by the Author of the Books abreviated, or by another hand; but that is not material: For, they express nothing save what may be by him justified in every circumstance; and therefore it shall so pass. He was Thirteen years old when Queen Elizabeth reigned; and even at that time began to observe both the Works of GOD, and the Actions of Men; so continuing to do, from time to time, whereby (with GOD's gracious assistance) he was preserved from grossly falling into, and persevering in those sins whereto he was naturally prone; and came into the world at a time which gave him such an Experimental knowledg both of GOD and Men, as he could not have had in many preceding Generations; for he hath lived to see Eleven Signal Changes, in which, not a few Signal Transactions Providentially occurred; to wit, under the Government of Queen Elizabeth,

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King James, Charles the First, the King and Parliament together, the Parliament alone, the Army, Oliver Cromwel, Richard Cromwel, a Council of State, the Parliament again, and now King Charles the Second; during all which times, he lived in those Places, and in such midling Stations, between persons of the highest and lowest degree; exercised in Employments, which gave him opportunity to heed what was done, both by those who were above and below him. GOD had also bestowed upon him a Faculty, which (though it be despised, and he therewith but meanly endowed) would not permit him to be altogether idle or silent; for, it compelled him to a conscientious exercise of his Talent, in that, which he thought required at his hand; and to take all occasions from time to time happening, to commemorate, and offer to consideration, those things whereby GOD might be glorified, and his Countreymen benefited in some degree; which duty (though not so well as he would) he hath so well as he could prosecuted to this day.

He began very early, by expressing and publishing those Conceptions which the Affections and Inclinations of Youth had awakened in him; endeavouring to season them with as much Morality and Piety, as Subjects of that nature are capable of; suiting them to capacities

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facies of young men, who delight to see their own Natural Passions represented as it were in a glass; wherein, they not onely met with some better things then they looked for, but, with such Notions also therewith mixed, as insinuated into their hearts that seasoning, which made them much delighted with his Poems, and rendred him so generally known, that many thousands were desirous to peruse his future Writings, and to take better heed of that, whereof else perhaps they had taken little or no notice, though expressed by a more elegant and learned Author. It likewise encouraged him to assume all Occasions to prosecute that, which might most redound to GOD's Glory, and the edifying of men in Faith and Righteousness, though it were to his personal disadvantage in carnal concerne-
ments. And GOD hath given him comfort therein, carrying him on hitherto through all difficulties occurring, though by impartially discharging his Conscience in such a mode as had provoked many powerful persons to prosecute him with Indignation; for, his frequent reproofs have been very offensive, notwithstanding they were in general terms onely, without personal aspersions, and with as much charity, and tender respect to every mans infirmities, and unwilling failings, as to his own.

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Length of time hath given him so many; & several occasions to declare what he thought necessary or expedient, that his Published Poems and Writings amount now to about one hundred, besides many never Printed; In which, though he hath exprest much to the same purpose (in various forms and words) yet the same or like occasions warrant the application of the same or like matter and words, to as the practise of the holy Prophets and Apostles hath evidenced to be sometimes necessary. For, that Medicine which operates not at one time, doth work effectually at another, on other persons, or upon those of another constitution: Meats also, variously dressed, are pleasing to their appetites, and well digested by their stomachs, who almost loathed them when often eaten Cook't the same way. And so it is in this case. Wherefore he hath endeavoured to put his Matter into such a dress (otherwhile in Prose, and otherwhile in a Poetical Mode) that it may suit with vulgar capacities, and not be despised by the most Judicious; mixing so far forth as may be decent, Delight and Profit, according to this old Verse,

Et prodeste solent, & Delectare Poetae.

His presuming to give counsel to them who neither desire it, nor care for his advice, hath much offended many, and made them heedless of that which might have prevented their sor-

row;

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so many; but it hath pleased and benefited some; boughed that makes him slight their Proverb, blished which forbids coming to give Counsel be- about we are called. And he hath nevertheless ed; It persecuted the multiplying of Doctrinal Re- to the rembrances, Exhortations, Precautions and words predictions, (to prevent that which the ne- the ap- of them will produce) until they amount words, to that numerousness which appears in those d Apo-oks whereof this is an Abridgment. And, necessary, considering upon whose Promises and at one treatnings they are grounded, he hath not on the en affraid to predict conditionally those consti- ercies and Judgments which are promised ple- and menaced in those Books here abreviated. ed by and some will find, that which is not yet veri- when d upon Wilful Delinquents, to be at last as so it is fulfilled, as those which they have seen; voured though the world hath made it one of her Prin- rwhile ples to believe and profess, That Prophesy- Mode) g hath long time ceased; because her wise en think as the Apostle Peter said prophane en would do in the later times, who scoff- t and ously say, Where is the Promise of his com- g; for, since the Fathers fel asleep, all things oeta. continue as they were from the Creation, n who Pet. 3. 4. Indeed, Prophesying is at an end, , hath touching saving-Faith, or any new Funda- edless mental Articles thereto pertaining. But, the ir sor- spirit of Prophecie, as foretelling what shall row;

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come to pass in relation to those Mercies
Judgments, which shall be the reward of w
doing, and the punishment of evil-doers,
this life, is not taken away or ceased, a
hath been manifested in and by many,
have had in our dayes Revelations of
things before they came to pass, and have b
living Witnesses of their predicting th
before-hand; as also of their being afterw
fulfilled; and in particular, of that Jud
ment, whereby the glory of London was t
year consumed, (though that will not come
to every mans Creed:) For before the s
Fire, this Author was informed by a credi
person, (who was afterward a great Suffer
thereby) of a Vision representing such a Co
flagration in London as there befel soon aft
He himself also, had confused preapprehensio
of the like effect, when he sent forth
Warning-piece to London, published 166
occasioned by a sudden Fire in the Night
Lothbury, near the middle of that City
which then consumed the House of an eminent
Citizen, with all the Inhabitants therin
Dr. Gell, a Learned and Conscientious Pre
cher to this City, seemed also to have had t
like impressions upon his heart, both by wh
be communicated to some Friends in privat
and by a Printed Sermon of his, preached b
fore the Lord Mayor upon that Text, Mat. 2
where

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wherein the coming of the Son of Man, is parallel'd with the coming of the Flood in the dayes of Noah. The same Sermon contains a Narrative (which he averrs was attested by many Witnesses) to wit, That about two years before his Preaching of that Sermon, The sign of the Son of Man, even of Christ on the Cross, wounded in his hands and feet, and Angels round about him, appeared at Frankendale in Germany, to the view of Thousands, Three hours together at mid-day. Moreover it is credibly avowed, That a Book was brought to be published a little before the said Fire, fore-declaring what we have seen come to pass, and was refused by the Printer, because not Licensed; and that the same Printer being afterward busie to help quench the Fire, and then seeing that same person passing by, told him, he suspected his hand to be in the kindling thereof: Whereto the man answered, That had he been accessory to such a wicked Purpose or Action, he should not have offered that to publication, whereby it might probably have been prevented; adding these words, That ere long there would be a more dreadful Execution by the Sword, than that was by the Fire; (which, whosoever that man was, or upon what ground soever he spake, it may probably come to pass) and a Famine follow that, if God should deal with

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us according to our demerits.

This Review is in the first place entitled such
An Echo from the Sixth Trumpet; because it allusively reverberateth, and Echoes, as were, to what was predicted should come to pass between the sounding of the Sixth and Seventh Trumpet, upon pouring forth the Sixth Viol, the sad Effects whereof are partly felt at this day, by many who consider from whence they proceed, that they might have been as effectual to make them happy, as they will also be to make them more miserable both here and hereafter. Now if upon the whole matter it should be questioned (as perhaps it may) upon what warrantable grounds this Author presumes this Generation is guilty of such and so many Provocations, as have rendered it liable to Gods Judgments conditionally predicted in his former Writings; he thereto answers, That beside his personal knowledg thereof acquired by long experience, (and the witness which he believes the Spirit of GOD beareth in his heart thereunto) Common Fame is a good concurrent Evidence (especially in this case;) for, though in many things Fame is a Lyar; yet in such cases as this, Vox Vulgi is Vox Dei, The Voice of the People is the Voice of GOD to their Consciences, bearing witness against themselves, as justly meriting all the Judgments

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ments predicted by his Prophets, against such sinnes as they have committed; and they alwayes carry in themselves (though seldom indeed) their Accusation and Sentence of Condemnation.

It is no marvel, if GOD's long-suffering is little regarded, whilst he is slow to wrath, and executes fore-threatned Plagues upon some Persons and Places with less terror and severity than upon some other, or upon the same persons at other times: For, now when they came thick, fell heavily and more dreadfully upon them, than heretofore, the greatest number are so far from being reformed, that they grow more impudent Malefactors, as it was predicted it would be in these last times, wherein they on whom the Viols of Wrath should be poured forth, blasphemed when they should have repented. But this excuses not those whom GOD qualifies for such Services (though they shall be bemired and rent in pieces by some) if they shall not seasonably proclaim and reiterate Precautions and Exhortations as often as just occasions are offered; and therefore this Review of Neglected Remembrances, is thought pertinent at this time, though they were heretofore scoffingly termed Prophesies, and will at this day be as little regarded by many; and it is hoped also, this labour will not be quite lost, but have a kindly operation

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on those who are not hardened into a final impenitence by customary sinning, and wilfully despising GOD's Judgments and Mercies; and that they may be likewise helpful to prevent the like obduracy in those who are not totally depraved.

Many who are forgetful or heedless of forewarnings, Counsels and Precepts, which concern their present duties, are so much inclined to listen after those Predictions which presage their happiness or unhappiness hereafter, that, if the contrary were not apparent, it might probably be thought, they were less careful to secure their present, than their future enjoyments; for, they rake together all Predictions new and old, which have a show of presaging that which they fear or hope for, entertaining each other at their Meeting-places, with mutual Repetitions of what they last heard to such purposes, how frivolous or improbable soever. This Vanity, the Seducer of Mankind, and the Deceitfulness of mens hearts, makes use of to divert the prosecution of their Duties to GOD, to themselves, and to other men; and to frustrate those rational and seasonable Predictions and Precautions, which might have prevented the greatest Plagues conditionally menaced by the most holy Prophets. By delighting more to hear what is to come, than what men ought to do; they seem

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nal impo think all good Counsels and Endeavours
wilfull less pertinent to their cognizance and pra-
ericies life, than an unprofitable, uncertain fore-
to pre sight of what is but conditionally predicted,
not to and shall onely come to pass according as the
conditions are performed or neglected. But,
fore toward the cure of this distemper, humane
which Prudence can extend no further than the
uch en circumference of its own Sphear.

which Predictions expressed in ambiguous Terms,
bereaf and having neither certain signification or de-
tent, dependance upon ought following or preceding,
care are ignorantly insisted upon as pertinent to
future those Persons or Places whereto they had pro-
ll. Pre bably no relation. Such are many groundless
ow of Figments cry'd about the Streets, and pickt
for; out of Gyple-like Prognostications, to the
pla abusing of ignorant people. Such are also the
ey last ridiculous Welsh Impostors, entituled Ta-
mpro liefen, the Fiction termed the Panther-Pro-
Man phesie; and Mother Shiptons Prophesies, so
earths called, are thought considerable by some who
their suppose themselves no fools; and hereby Pre-
other dictions and Premonitions grounded upon
d sea sound Reason, and Divine Truth, are unheeded
which or neglected.

However, there is and shall be a Remnant
Pro preserved, who can distinguish between seri-
is to ous and trivial Precautions; and to them,
seem that which is here collected, will at some times
be

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be of good use, though the Author be yet in
contempt, and in a suffering-condition. Let
those therefore, into whose hands these come,
be pleased to accept and improve them as they
find cause, giving praise to God, who vouchsaf-
eth timely fore-warnings to all Places, Per-
sons and Societies in every Age; and Memo-
rials of that which brings on Confusion and
destruction, to the glorifying of his Righte-
ousness, to the shame of presumptuous
Transgressors, and to make future times more
cautious; speaking as well by the simple and
mean, as by the wise and honourable, in the
terms fitted unto every capacity; as also in
such various Modes as might rouse them up out
of security. And, now of late, seeing both
dreadful and calm Voices have been long
slighted or neglected, he hath spoken to us by
all the Elements; yea, by Pestilence, War,
furious Hurricano's, and devouring Fire, joined
together in a terrible Consort: To which is added a concurrent Presage in the
hearts of most men, portending a general
Ruine, by their agreeing in that fear, how
ever differing in their Affections and Judg-
ments be in other things; and doubtless as
the execution of Judgment is not far off, in
regard their grand Affairs in most places, be-
gin to resemble the Constitution of that Senate
whereof it was said, That all the rest of the
Senate

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Senators were ordered according to the pleasure of one among them ; he governed by his Wife, she by her Childs Nurse, and the Nurse by her Nursing.

According to our vulgar Computation, this is the Thousandth six hundred sixty and sixth year after our Saviour's Birth, and will questionless, be a signal year, according to the pre-conjectures of many; yet, not excepting to the total extirpation of his Malignant Kingdom, whose Reign is to end in the 666th year after he was compleatly enthroned upon the seat of that BEAST, which was to continue a Thousand years in a declining estate, up until the Mystery of Iniquity should be raised out of it to the full height; which time, though they heeded it not, was mystically foretold by us in their own Numerals, which in an orderly conjunction, according to their simple valuation, extends no further than to make the year MDCLXVI, comprehending the whole term limited to the Fourth Monarchy, with what general should arise out of it, from the highest exaltation, both on both of the First and Second Beast. The Judge of the highest pitch of the First, the Author believes affeth (as he hath frequently hinted in his Writings published upon several occasions) was before, but even then at full, when the Lord of Life Senators was crucified under that Power; for, till then it flourished. The number of years comprehending

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ding the Heathenish and Papal Antichristian Tyrany, being MDCLXVI in the whole, we are not to be reckoned as beginning immediate after Christ's birth, but after his crucifying or ascension; allotting the greatest Number since M, to wit, a Thousand years, to the said First Beast, and DCLXVI years, to the Second Beast, that being the number of the Name, or Power of that Mystical Man of Sin, whose Reign will probably determine it or about the Three or four and thirtieth years yet to come, if Chronologers have truly informed us of the times past; and History rightly stated the Progress of the Second Beast, to the height of his Power, that we may know from what year to begin that number: But this is certain, though nor the year nor the day can be precisely known, he hath not long to reign; for, all predictions will ere long end in one, and as it was said a little before the Flood, GOD will not much longer strive with Flesh; but, for the sake of his Elect, shorten the time of Antichrist, which might else have been lengthned out to the end of 6000 years after the Creation, but that his fury will hasten his own destruction.

This ---66th year shall be a preparative thereunto, though the Romanists insult, as if the Saints have mistaken the time of their Visitation;

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christianitatem ; for , the late Execution of Judgment by devouring Fire , (the like whereof considering it was not accompanied with the sword) was never , or very seldom heard of since the consuming of Sodom and Gomarrah) the said as are also other Epidemical Judgments , prosecuted upon those of GOD's own House , not the Se to destroy , but to purge it . When their fierce Man of Trial hath consumed the Hay , Stubble and Wooden Structures , which they have erected ; when self-love , hypocrisy , the Reliques of Idolatry , and such other Babylonish Corruptions (as of old , or newly crept in) are purged out ; when the abominable Pride , Idle-ness and Excess , which have here abounded , to the parallelling of Sodom , (considering what they wanted of what we had) are consumed , which nothing can burn up , except such irresistible Fires as that of late , or somewhat thereto equivalent ; and , when the Saints have drunk so much of this bitter Cup , as will suffice to cleanse them ; Then shall the Scarlet Whore , and her vaunting Confederates , swallow down the Dreggs , finding themselves deceived in the expectation of those Consequents which their Emisaries have predicted in silly Rimes dispersed since the said Fire , to insinuate that the Executions now in Act , will be destructive to them onely who are departed out of their Babylon , and protested

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against it. For, though the purifying of Gods Family is thereby principally intended, the same Judgments will have concurrent effects from year to year, toward the compleat-
ing of that, which will be the final Doom of Rome's Babylon, when 666 years, as afore-
said, are determined after their Mysterie of Iniquity was at height.

This Author believes, That the Saints last Purgatory is now commencing, and that it is made signal by the Fire which in this year hath eclipsed the glory, and defaced the Beauty of London, which is to our Israel of GOD, the same which Jerusalem in Palestine was to his Israel at that time. London was the greatest, the most famous, and the most potent of all the Cities wherein the Protestant Religion was visibly professed in opposition to the Papacy; and among other considerable circumstances, that Mercy whereby the execution of Divine Justice was managed, during this years Visitation hitherto, do manifest, that they have a special relation to Gods Inheritance. The most Magnificent, and the Noblest part of this Ancient City was wholly and suddenly consumed; her sad Inhabitants looking on, were disabled to quench it, till it had destroyed (with many thousands of other Structures great and small) above a Hundred Temples and Oratories, beside Colledge-, Schools

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schools and Halls; one of her Temples being reputed the greatest in Christendom, and wherein the Gospel had been preached, and GOD worshipped, and (though not at all times by all according to the purity of his Sanctuary, yet) by some with as much sincerity, (according to the degrees of their understanding) as by any other National or Congregational Assemblies; until Humane Authorities presumed to set up their Posts by GOD's Posts, and Magisterially imposed more than was enjoyed or required by him; which presumption was aggravated by falling from their first love to Christ and their Brethren; which Love is the most signal mark of his Disciples; yea an over-peremptory and too stiff an adhering by all parties dissenting in Judgment, to their single Opinions as touching things indifferent in their own nature, hath partly (if not principally) occasioned that overflowing and complication of Plagues wherewith we are now afflicted throughout these three Nations, and in this our Head-City, in which (if we may believe Travellers) both her own Citizens, and Strangers were preserved in more safety by night and by day, and as well and wisely governed according to Moral Principles, and External Forms of Piety, as in any City throughout the world, so great, and populous; yet the fury of the late Fiery Storm

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Storm most raged, and made the saddest spectacle, and the most deformed marks of Desolation, even in that part of this City wherein they lived who were then reputed among the most generous, the most civil, the most charitable, and the most pious of her Inhabitants; and though the best men had not the least share in that Calamity, it was made tollerable by many Mercies wrapt up therewith, as do evidence, that God had a considerable number therein, and that the generality were no greater sinners than they whose Dwellings escaped the Judgment. The Out-parts (except at the West end) were graciously spared, as Zoar was heretofore, for the sake of Lot, to be for the present time a Refuge both to them who were chased away by the Fire, and to their Brethren whose habitations were preserved for the joint comfort; and of this Mercy the best and worst of men had equal portions, in some respects, because their time is not yet come wherein GOD will be fully avenged on his and their Enemies.

Though probably that Fire was both kindled and increased by wicked hands, Divine Providence (who permitted those to be his Executioners) carried it on as well against the Wind, when it blew very strongly, as with and by taking away their hearts who were especially active at other times in prevent-

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such beginnings, permitted it to proceed so far; And when GOD's Fiery Messenger was in the height of his Career, bounded his rage at Paper-buildings, after it had broken irresistibly through thick and strong Edifices of Brick and Stone. It is considerable also, That this Fire was not permitted to extend into those Contiguous Buildings, Streets and Allies, wherein the greatest Oppressors, the most prophane, the most impudent, the most debauched, and the most irreligious persons were commonly famed to have their dwellings intermixt with such as were of a civil and pious conversation; for few or no places were then touched by the Fire, wherein either a publick Theater, or a common Gaming-house, or a notorious Brothel-house, or a May-pole, or a Popish Chappel was at that time standing, which it may be some think, so hallowed the places, that the Fire could not prevail against them; whereas it rather demonstrates, That this Visitation extends primarily to GOD's own People; and that the utter extirpation of Antichrist, and his prophane Associates, is deferred until a time yet to come. Yet, in the mean while, (though few lay it to heart) GOD will inflict upon every particular Member of that wicked Society, in his generation, so much of their temporal dooms as will amount to the whole at their lives

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lives end; and therefore seeing their last doom (for ought they know) may be too morrow, or this present hour, it will be dangerous to defer penitence, because they think the last day of Judgment may be far off. This, and the preceding Affirmatives will peradventure be distastful to those Time-pleasing Parasites (as also to them who delight in gross flatteries) who preach Peace, and prognosticate glorious Consequences to the Proceedings of this Generation. But the Wrath of such will not prevent the failing of their unwarrantable Expectations.

GOD's Promises and Threatnings, unto all Predicted are, with a Conditional Express or Tacit; and (although they seem Pronounced absolutely, at some time) May be reversible according to Our Faith, and acting what we ought to do: For, we are taught by many Presidents, That, like Proceedings will have like events, Till somewhat interveneth to dispense Judgment and Mercy with a difference. Most part of what this Author did predict, Hath variously already took effect: And, if ought is deferred, or abated, Of that which was by him prognosticated Against this Generation, or this Place, 'Tis meerly an effect of GOD's free-grace,

By

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ir la By him vouchsafed, for their sakes, by whom
o mor A seed must be preserv'd till he shall come,
geron Whose coming, & whose reign will put an end
he la To all their sufferings, who for him attend
is, and faithful patience, and he will enable
enture To bear mean while, what seems intolerable.
asites
teries) That, nothing contained in the following
orious eview, may justly be suspected, as therein-
is Ge- lately shuffled, a Catalogue of the Imprint-
ill not Books, out of which it was gathered as
ntable they come to hand, (being gotten together
into all with much difficulty) shall be added in the
y seem- se, with a direction to the pages wherein
to do: their abbreviation is begun, corrected in those
s, where faults have escaped at the Press,
vents, re being very many, by reason of the Au-
ers not being present, and there are some
edict, b gross mistakes, that he could hardly make
this is as much as shall be offered for a Pre-
um to the following Review; concluded
, ciated b humbly desiring their Prayers to whom
ace, shall come, that this, and all the Au-
rs endeavours may be sanctified to the glory
By of

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of God, and to the rendering of his Judgments and Mercies effectual to the salvation of our souls, by true Faith, hearty Penitence and mutual love in Christ Jesus; and they are also desired not to impute to a corrupt self-end, him now purposed with drawing from this City: For, he hath been this Isles Remembrancer and continued with this City both in her sicknesses and health, in War and Peace almost sixty years together, (with a little absence at some times) taking all occasions hitherto offered, to remember her from time to time, of such things as he thought might probably conduce to her welfare; insomuch, that he now knows not what he can say or do, more than he hath already said or done to that purpose; he not having so much regard vouchsafe for his good intentions, from any of her Chiefs as might have been expected for penning or Speech to illustrate her Lord Mayor's Pageants; though he was often (for no ill-a-serving) a close Prisoner within her Jurisdiction, so despoiled of all whereby to clothe and feed him, that he had then perished, if a few Strangers, and some of her Midling and Inferior Citizens had not by GOD's Mercy, been charitably inclined to compassionate his condition: That Strait being still the same, and many of those now dead, some impoverished, & the remainder, for the most part, so scattered

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since the late Pestilence and Fire, that nor he
nor they now know where to find each other
without much difficulty; he being wearied,
and almost worn out, is constrained to pre-
pare a Retreating place for himself and his
Consort, which he hath prepared at a lonely
Habitation in his Native Countrey, (where
he neither had, or look't for much respect) Thither
he resolves to retire with as much speed as
he can, there to wait upon Gods future Dis-
pensations during the remainder of his life,
or until Providence otherwise disposeth of
him; not doubting, but that he shall rest
therewith gratefully contented, wheresoever
it shall be, because he hath had assurance by
many demonstrations of GOD's good will
to the whole humane Nature, of a special
love to him; and well knows his Eternal
Mercy to be Infinite over all his works.

Though Lot a while in Zoar stai'd,
There long to abide he was afraid;
And many now begin to fear
There will be little safety here;
Because they see, hear and believe
What makes them both to fear and grieve:
Yet, in his place let each man stay
Until God calleth him away,
By straitning of his path-wayes here,
Or, by enlarging them elsewhere.

D

And,

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And, let him careful be , that whither
He moves, he bears not our *sinnes* thither
For, to what place soe're we go,
The same *sinns* bring the same *Plagues* too
And, there is means of saving-Grace
For *Penitents*, in ev'ry place.



A

A Review of



Neglected Remembrances.

Being a Breviate of the most considerable *Remembrances* and *Predictions* dispersed in the Books hereafter specified, and published at several times, upon such various *Occasions* as inclined the Author to those *Prophetical Expressions*.

THis *Collection* begins with a *Review* of the Poem called *BRITANS REMEMBRANCER*, written during the great Pestilence raging in the year 1625. The title-page of that Book is a considerable *Prediction*, both Emblematically, and in *words*. For therein was represented a *Black Cloud* hovering over this *Island*, with *Justice* and *Mercy* thereon seated, attended with an *Host* of *Plagues*; and in the opposite page the meaning of that *Title* expressed in these following words :

Behold, and mark, and mind ye British Nation!
 This dreadful *Vision* of my *Contemplations*:
 Before the Throne of *Heaven* I saw, methought,
 This famous *Island* into question brought;
 With better *Ears* then these my body wear,
 I heard Impartial *Justice* to declare

A REVIEW of

GOD's Benefits, our Thanklessness, and what
Small heed his Love or Judgments here begat.
I heeded how Eternal Mercy strove
GOD's just deserved Vengeance to remove ;
But, so our sins encreas'd, and cry'd so loud,
That, at the last, I saw a *dismal Cloud*
Exceeding black, as from the *Sea* ascending,
And over all this *Ile* it self extending,
With such thick foggy vapours, that their steams
Seem'd for a while, to darken *Mercy's beams*,
Within that dreadful *Cloud*, I did behold
Most *Plagues* and *Punishments* that name I could;
Expecting, with a trembling heart, each hour,
GOD should that *Tempest* on this *Island* pour.
Yet better hopes appear'd ; for, lo the Raies
Of *Mercy* pierc'd the *Cloud*, and made such wan
Quite through those *Exhalations*, that mine eye
Did this *Inscription* thereupon espie (what sa
BRITANS REMEMBRANCER, and some
These words, me thought, *The storm is yet delay*
And, if you do not Penitence defer,
This Cloud is onely a Remembrancer :
But if you still affect Impiety,
Expect ere long what this may signifie.

This having seen and heard, it seem'd nor fit
Nor safe for me to flight or smother it :
And therefore, thus, both to your eyes and ears,
I offer here what unto mine appears ;
Judge, Readers, as ye please, of this or me,
Truth will be true, how ere it censur'd be.

In the last Page of the Epistle to the King, be
fore that Poem, there is a confident Presage rela
ting both to the said Poem, and to the Author
thereof

hereof, hitherto made good; the words are
these:

I know, what ere the spight of man
against this Poem speak or practise can,
Shall continue when all they are rotten,
Or live in Infamy, or dye forgotten,
Who shall oppose it. I more over know,
that dead or living, I esteem'd shall grow
or what they blame, &c.

To maintain confidence in the Authors prosecuti-
on of his duty, it was thus presaged unto his heart,
as it is recorded Canto 5. fol. 155.

Thou hast from Heaven, an *Arrant* yet to do,
Which (unless GOD prevent) will call thee to
New Troubles, and more mischiefs bring upon thee,
Then all thy former *Messages* brought on thee:
And be assur'd the Devil will devise
What may disparage thee, to scandalize,
And ineffectual every thing to make,
Which, to good purpose, thou shalt undertake.
Thou must prepare thy self to hear the Noise
Of causeless *Threatnings*; and the foolish Voice
Of *Ignorant Reprovers*; and expect
The bitter Censures of each *giddy Sect*:
Thou must contented be to hear great *Lords*
Talk without reason, big imperious words;
Although with meekness thou shalt make repair,
When thou art summon'd, to the Scornes Chair,
VVhere they with jeers and flouts, will take in hand
To censure what they do not understand, &c. —

--But

—But, fear them not, for he that in all places,
From every danger, and from all disgraces,
Hath hitherto preserv'd thee, will secure
Thy person now. That hand which did procure
Relief from thy *close Thralldomes*, and maintain'd
Contentment when from liberty restrain'd,
Will be the same for ever, &c.

For to this *Realm* and *City* thou art sent
To warn them that they speedily repent :
To shew them for what failings and offences
GOD sendeth *Famines, Warrs and Pestilences* ;
And, to pronounce what other *Plagues* will come,
If their transgressions they depart not from, &c.

In folio 106, and in the following leaves, this Author declared how desolate that Plague had made many places in and near *London*; particularly, the *Kings House*, the *Innes of Court*, *Westminster-Hall*, and the *Parliament-House*; which produced this expression, amounting to a Presage :

— there did I
Behold two *Traitors heads* which pearcht on high,
Did shew their *teeth*, as if they had been grinning
At our Afflictions, which are now beginning ;
For their wide *Eye-holes*, me thought, star'd, as tho'
They look't to see that *House* should overthrow
It self, which they with *Powder* up had blown,
Had not GOD *them*, and their *device* o'rethrown.

Also in the 107th leaf, he taking notice of the desolate Houses of the *Citizens, Peers and Lawyers*, at that time, hath words to this effect :

---- wish

wish I shall,

hat they their wayes to mind would better call,
est both their Countrey and their City-Piles
e smoaking seen, and burning many miles, &c.
or else lest there,

ome fear Arrestings, where no Serjeants are;
or, this portends, that, if they who profess
ur Laws, continue on their practises,
ill they (as heretofore the Clergy were)
re more in number than the Land can bear;
heir goodly Palaces will spue them forth
s Excrements that are of little worth;
nd be disposed of, as now they see
m, &c. old Priories and Monasteries be.

In the 120th, and in many following leaves, the
id Author having contemplated how numerously
e Fields near London were frequented for Recrea-
on, with people of all sorts, before that Infection,
ow desolate they then were, and what sudden ef-
cts would probably ensue, if GOD should with-
aw that Plague before we were truly penitent;
her future Judgments are there mentioned, as im-
icitely presaged in these words :

If GOD should whistle for those armed Bands
hich now are wasting other Christian Lands,
o put in action on our Commick Stage.
he Tragedies of War, and brutish rage,
hat Lamentations would here then be made,
nd calling into mind the peace we had?
ould we in every house at board and bed
ave Soldiers and rude Captains billeted,

That

That would command and swagger as if they
Kept all the *Townships* where they lodg, in pay,
To wait upon their pleasures? Or should see
Our own *Defenders* our *Devourers* be?
Should we behold those *Fields* where now we spon
Cut out in *Trenches*; here a *Warlike Fort*,
Another there; a *Sconce* not far from that,
A *new-rais'd Mount*, &c.

After many other pre-supposals to this effect,
thus proceeded, fol. 123.

As heretofore the unpeopled Fields I walk'd,
To this effect my thoughts within me talk'd;
Yea, when all present Objects gave content,
My heart did such *Iaea's* reprent
Of *Judgments* likely to be cast upon
So great a *City*, and a sinful one;
That much I feared, I should live to see
Some such Afflictions as here mentioned be.

According to what his heart had presaged, as
was then presupposed, he lived to behold about
Eighteen years after, such Insolencies committed
by the *Armies*, such *Forts* raised, and such *Trenches*
in the Fields round about *London*.

Many other fore-expressions to the same purpose
were dictated to this *Author*, as more at large appears in several pages of the same Book; and after
enumerating several *Transgressions* and *Provocations* of GOD's Wrath, it was thus predictated in the
8th Canto, fol. 255:

If thou, oh *Britan*, dreaming all is well,
Shalt slight this *Message* which my *Muses* tell,
And scorn their counsel, &c.

hear then what I am bold
To tell thee, as now fitting to be told;
for, I will tell thy Fortune, which, when they
Who are unborn shall read another day,
They will believe then, that GOD did infuse
into thy *Poet* a *Prophetick Muse* :
Moreover know, that he did him prefer
To be, to this *Isle* his *Remembrancer* ;
And that if wilfully thou stop thine ear,
Or burn these *Rowles*, in which recorded are
Thy just *Indictments*, they shall written be
With new additions, deeply stamp'd on thee,
In such *Characters*, that no time shall rase
Their fatal *Image* from thy scarred face.

— thou watch and ward,
And all thy Forts and Havens strongly guard;
Though thou shalt multiply thine *Island-Forces*,
Double thy *Trained Bands*, and *Troups of Horses*:
Though like an *Eagle*, shalt thy wings d' splay,
And (high thy head advancing) proudly say,
Sit aloft, enthron'd so, that none
Can pluck me from the place I rest upon :
Yet, sure thou shalt be humbled, and brought low,
When then, when least thou fear'lt it will be so.
Till thou repent, all *Preparations* made
For thy *Defence*, or, others to invade,
Shall be in vain; and still the greater *cost*
Thou dost bestow, the *Honour* thereby lost
Shall be the greater; and thy wasting strength
Bring on thee a *Consumption* at the length.

The *Treaties* which for *Peace or Profit* be,
 Shall neither *Peace* nor *Profit* bring to thee,
 For, if Endeavours prosper for a while,
 GOD will permit it onely to beguile
 With foolish hopes, alluring them to run
 Those courses which will bring new mischiefs on:
 Yea, thy *prevailings* will but fewel be
 To feed the folly which bewitches thee;
 And, make against thee, those the more enrag'd,
 Who shall for thy *Corrections* be engag'd.

What heretofore, by GOD, hath threatned b.
 Against a wicked *Nation* for their sin,
 Shall seize on thee; his hand shall be for ill
 Upon each little, and high raised Hill:
 Thy lofty Cedars, and thy sturdy Oaks,
 Shall feel the fury of his thunder-stroaks
 Upon thy *Fleets*, thy *Havens*, and thy *Ports* ;
 Upon thine *Armies*, and thy strong-wall'd *Forts*,
 Upon thy *Pleasures* and *Commodities*,
 Upon thy *Handicrafts* and *Merchandise*,
 Upon the *Fruits* and *Cattel* in thy Fields,
 On what the air, the earth or water yields :
 On *Prince* and *people*, on both *weak* and *strong* ,
 On *Priest* and *Prophet*, on both *old* and *young* :
 Yea, on each *Person*, *Place*, and ev'ry thing,
 His just deserved *Judgments*, GOD will bring.

What thou hast hoped for, he frustrate shall,
 And make that which thou fear'st, on thee to fall.
 This *pleasant Land* wherein now plenty grows,
 And wherein Milk and Honey overflows,
 Shall for thy *peoples wickedness*, be made
 As barren as the Soil which never had
 Such blessings in it. GOD shall drive away
 The Flocks of Fowles, and Sholes of Fish that play
 With

Within thy waters now; and for the store (more: hereof, thy *Neighbours* would have prais'd him he *River's* which have made thy *Vallies* rich, o thee shall be like streams of burning pitch: hy dust as Brimstone, thy Fields hard and dry like Iron, and the *Firmament* on high, like Brats, affording neither *Showres* nor *dew* season, wasted blessing to renew.

Leanness shall thy fatness quite devour; hy wheat shall yeild thee bran instead of flowr: thou shalt, when *Harvest* cometh, reap the thorn; Or weeds and thistles where thou look'st for corn. Cobb'd shall thy *Groves* be of their pleasant shadows, And of their *gras*, thy fertile flowry *Meadows*. Sheep on thy *Downs*, or *Shepherds* on the *Green*, shall then be few, and not so often seen.

Thy Garden-Walks, and many a pleasant plot, shall be like places men inhabit not.

Thy *Villages* which now well peopled are, shall stand as if no dwellers in them were.

Thy *Cities* and thy *Palaces*, wherein Most neatness and magnificence hath bin, shall heaps of *Rubbish* be; and (as in those Demolish't *Abbies*, wherein *Daws* and *Crows*, Now make their *Nests*) the *bramble* and the *nettle*, Shall in the *Halls* and *Parlours* root and settle.

Thy *Princely houses*, and the *Streets* and *Courts* Now fill'd with men of all degrees and sorts, Shall in them few *Inhabitants* retain, Except a *Fisher-man*, or *Country-swain*; Who, of thy pride and glory, when they see Such marks, with wonderment surpriz'd shall be, As oft they are, who deep foundations find, Of *Towns* and *Cities* perish't out of mind.

The places where much people meetings had,
Shall Vermine-holes, and Dens for beasts be mad
Or haunts for *Sprights*, which do in loanly rooms
Affright the passenger who thither comes.
Instead of *mirth* and *laughter*, *lamentation*
Shall there be heard; abhorred *desolation*
Instead of *Company*; and where men heard
Sweet Melody, they shall be made affear'd
With *hideous cryes*, and howlings of *despair*;
Yea, then thy *Climate*, and well temp'red air
Shall lose their wholsomnes for thy offences;
Breed here infectious *Feavers*, *Pestilences*,
And all *diseases*. They who up were train'd
In *ease*, and with soft pleasures entertain'd,
Leaving their idle games, and wanton dances,
Shall practise how to handle *Guns* and *Launces*,
And be compelled from the dear embraces
Of friends, to end their lives in unknown places.
Or, thy face with their own blood to defile,
In hope to save thee and themselves from spoile.

Thy *Beautious women* (whose pride is now more
Then theirs, whom *Esay* mention'd heretofore)
Shall in the stead of paintings, costly scents,
Or glittering *Gems*, and curious *Ornaments*,
Wear foul deformities upon their faces;
And robb'd of all their sweet and tempting grace
Feel stinks, diseases, wants, and all such things,
As loathing, to a *wanton Lover* brings.
Thy GOD, shall for thy multiplied Vices
Scourge thee with *Scorpions* and with *Cockatrices*,
Whose tailes with such envenom'd stings are armed
As neither can be plucked out, nor charmed.
Thou shalt not be suffic'd, when thou art fed;
Nor suffer onely scarcity of *bread*

corporeal, but want likewise of that
hereof each faithful soul desires to eat.
that curse of ravenous Beasts which GOD hath said
pon a wicked Nation shall be laid,
e will inflict on thee; for although here
o Tygers, Lyons, Wolves or Bears now are,
o Beastly-minded men thou shalt be made
prey, which will be (if not worse) as bad.
stead of Lyons, Tyrants thou shalt breed,
ho nor of Conscience, nor of Law take heed;
ut, on the weak mans portion lay their paws,
nd make their pleasure to become their Laws.
stead of Tygers, men of no compassion
A furious and a wilful generation)
hall fill thy Borders. Thieves and Outlaws vile,
hall haunt thy Ways, and hunt the Woods for spoile.
subtile, false, dissembling, cheating crew,
Who will with fraudulent coz'nages pursue
the simple sort) shall here encrease their breed,
nd in their craftiness the Fox exceed.
hat Hoggish Herd which always nozling are
filth and dirt, (from whence they seldom rear
heir grunting snouts, to fix an eye on Heaven,
o look on him from whom good things are given)
n Swinish livers, having a desire
o feed on draf, to wallow in the mire,
o drink in puddles, rather then sweet springs,
o tread on, and pollute the precious't things,
ill more destructive be unto thy Fields,
hen all the wild-Boars that the Desart yields.
Whilst thou continuest in thy sins, thou art
ke Egypt, and the hardness of thy heart
ill at the last, bring down upon thee all
ose Plagues, which long since did on Egypt fall :

Blood.

Blood, Frogs and Lice, great swarms of *stinging Flu-*
Th' infectious Murrain whereof *Cartel* dies;
Biles, Scabs & Blains, cold *Hail*, hot *Thunder-storm*
The Locust, and the *fruit-devouring Worms;*
Grofs Darkness, and the *Death of them that be*
Thy darlings : All these *Plagues* will seize on thee
According as the Letter doth implice,
Or, as they *Mystically* signifie.

Thy *Rivers* shall be turned into *blood* ;
Thy *Fountains* which were *savoury* and good,
Grow *nasty*, and shall in thy *Nostrils* stink;
Thy *Children* shall but little eat or drink,
Until a portion of their *blood* it cost,
Or, every drop in hazard to be lost.

Most loathsome *Froggs*, that is, men of impure
Of base condition, of birth as obscure
As *Frogs* that are in Fens and Ditches bred,
Shall with a *Clownish* rudeness overspread
Each pleasant place, thy fairest rooms possess,
And make unwholsome by their *sluttishness*,
Thy Kneading-troughs, thy Ovens and thy Meat,
Whereof thy *Children* most desire to eat :
Yea, this Brood shall presume to croak and sing
Within the Privy-Chambers of thy *King* ;
There exercising their harsh-sounding throats,
With ill-composed and unpleasing notes,
To wit, *Vain boasts, revilings, ribaldries*,
Lyes, curses, and ungodly blasphemies.

The *Land* shall breed a loathsome Generation
Unworthy either of the Reputation
Or Name of *men*; for they as *Lice* shall feed
Upon that *Body* whence they did proceed.
Here shall moreover, divers baneful *Flies*
Ingend'red be in thy prosperities.

he *Flesh-fye* shall thy pamp'red flesh corrupt;
Insuketoes, honest Lab'lers interrupt;

the lazy and unprofitable *Drones*,

the *Wasps*, the *Hornet*, and such angry ones

do them represent, whose buzzing tongues,
and stings are active to their neighbours wrongs:

the *Butterflies* will vex thee too; ev'n they
who do in idle flutterings wast away

heir precious time, and their Estates consume
on gaudy Clothes, till beggars they become.

Beasts destroyed by the Murrain be,

o they who are of *Beastly life* in thee,
y lewd example shall infect each other,
nd, in their foul diseases rot together.

Men shall grow over-hot, or over-cold,
nd very few an equal temper hold;

ut like tempestuous Exhalations, will
hy Borders with a thousand mischiefs fill.

he *Locust* also, and the *Palmer-worms*

hall prey on what escapeth from the *Storms*;
v'n those destructive *Locusts* too, which from
he bottomless infernal pit did come.

Then shall a *darkness* follow, much more black
hen when the Sun and Moon-light thou dost lack;
or grossest ignorance o'reshadowing all,
hall with so thick a Fog upon thee fall,
hat thou a *blockish Nation* wilt be made:
till stumbling on in a deluding shade,

Distrusting *Friends*, the way to safety shewing,
Most truiting *Foes*, who labour thy undoing;
nd, shalt be daily vex'd with doubts and fears,
like him that *Outcries in dark places* hears.

Yet, then his hand, GOD shall not from the turn,
Till he hath also smote thine *Eldest Son*;

That

That is, until he hath removed quite
Those in whom now thou takest most delight;
And filled every house throughout the Nation,
With Deaths unlooked for, and lamentation.

Such will be thy confusions, and thy shame,
That when the neighbouring Kingdoms hear the same
Their ears will tingle; for when that hour comes,
In which GOD shall inflict deserved Dooms,
It will be then a day of gloominess,
Sad, dreadful, and exceeding comfortless;
For then will thy beloved vanities,
Thy Gold and Silver *Idol-Deities*,
With all those *Reeds* on which thou hast depended,
Deceive thy trust, and leave thee unbefriended.

Thy Kings, thy Priests and Prophets then shall
And peradventure, formally return (mourn
To him who would have saved them; but, they
Who will not hearken to him whilst they may,
Shall cry unheeded; for, he will despise
Their vows, their prayers, and their sacrifice.
A Sea of troubles will thy hopes up swallow,
As wave on wave, Plague upon Plague shall follow
And every thing that was a blessing to thee,
Shall to a Curse be turn'd, which may undo thee.
Thy King, who as a Father should have been,
And by whom Peace should be preserved in
Thy Sea-girt limits, shall not much befriend thee
Nor then in thy professed Faith defend thee.
Thou hast at present, goodly hopes of him
Who lately did put on thy *Diadem*;
But know, that until thou reformed art,
Thou shalt in his Deservings have no part:
His Princely Virtues to his own avail
May prove; but they to profit thee shall fail.

is Clemency shall seem to thee severe,
is greatest favours injuries appear ;
and when thy sins are fully ripe in thee,
thy King and People both alike shall be.
Thou shalt have Babes to be thy Kings; yea worse,
those Tyrants who by cruelty and force,
of all their ancient Liberties will quite
bereave their Subjects. They shall then delight
in their oppressing them ; yet they who are
by them enslav'd, shall murmur, and not dare
to stir against them. By degrees they shall
eprise them of their Priviledges all,
and force them (as in other Lands this day)
or their own meat, and their own drink to pay.

To such intents

heir Nobles will become their Instruments;
or men reputed of the noblest Races,
will be expos'd gradatim to disgraces,
if spoil'd of pow'r; and in their stead arise
Brood advanced by Impieties,
by flat'ry, and by brib'ry, and by that
which men of noble principles do hate.
Without desert (from beggarly possessions,
and stemmes obscure) they shall by their ambitions
Mount Seats of Justice, and those Titles wear
Which honor d most in those Dominions are.
And having gain'd these heights hope to make strong
ppressive Grandure, by encreasing wrong.
Or, themselves, these will unto those unite,
Who to such Dignities pretend most right,
With no less ill-deserving) and by such,
Destruction will be hastned forward much :
or these will Kings abuse, with tales and lies,
With feigned love, and servile flatteries;

Perswading them, that they may justly make
Their Will their Law, and at their pleasure take
(As warranted by their Prerogatives)

Their Subjects goods, their persons and their lives;
And instrumental these will then become,
In practising to raise by some and some,
Their Monarchies to Tyrannies; yea, shall
Abuse Religion, Honesty, and all:

And shall to compas their Designs, devise
What ever may effect them, Truth or Lies:
Those grave deportments which do best besit
The Majesty of States, they shall omit:
Fawn or dissemble, threaten, rail or storm,
When they pretend Abuses to reform:

And, in those High Courts wherein sober, grave
Admonishments or Censures men should have
If they offend; they shall be taunted there,
Or scoff, or jeer'd, though innocent they are:
For in those times (which nearer are then some
Do yet believe) such Rhetorick will come
In practice; and Law, Equity and Reason,
For their defence be pleaded out of season.
Folly will then seem Wisdom, and go nigh
To bring contempt on all Authority.

The Council-Table shall a snare be made;
They against whom no just complaints they had,
At first Convention shall be urg'd to say
Such words, perhaps, ere they depart away,
As will expose their Prudence unto blame,
And make them guilty seem, who guiltless came.

All that which from the People they can tear,
Exact or borrow, shall be (as it were)
A lawful Prize, and taken from a Foe,
Few shall make conscience what they say or do,

urious to another, so it may
fil their *Lustings* for the present day.
t to accomplish it, they will endeavour,
though they know it will undo for ever
eir own Posterity, and still persist
what will ruine their *self-Interest*.
his, will by darkning their Intelligence,
ing them to such a *Reprobated sence*,
nd blind them so, that when an *Axe* shall be
en hewing at the Root of their own tree
y their own handy stroaks, they shalhnot grieve
or their approaching downfal; or believe
heir fall approaching (to assume that heed
hich may prevent it) till they fall indeed.
Thy *Princes*, *BRITAN*, in those dayes will be
ike roaring *Lyons*, making prey of thee.
OD shall deliver thee into their hands,
nd they shall act their pleasure in these Lands.
hy *Kings*, as now thou wallowest in excesse,
hall take delight in *Drink* and *Wantonness*,
hey, who reputed are thy *Noble ones*,
hall to the very marrow gnaw thy bones.
hy *Lawyers* wilfully pervert thy *Lawes*;
They to the ruine of the *Common cause*,
hall misinterpret them, in hope of Grace
from them, who may dispoile them of their place.
That, whereunto they are obliged both
By their professed *Calling*, and their *Oath*,
They shall to put in execution fear,
And leave them helpless, who oppressed are.
Thy *Prelates* in the publick spoils will share.
Thy *Priests*, in manners, as prophane appear
As the prophanest; and their *Propheſies*
And *Preachings*, mixt with Heresies and Lies.

The *truths* they speak, shall spoken be in vain;
 So little *knowledg* shall with them remain,
 That they shall cause the means of *Saving-grace*
 To be remov'd unto another place.

Mark, BRITAN, what I have yet more to say
 And do not slightly pass my words away ;
 But be assured, that when GOD begins
 To bring those Judgments on thee for thy sins,
 Which do portend a total overthrow,
 Thy *Prophets* and thy *Priests* will flily sow
 The seeds of that *disvention* and *sedition*,
 Which time will ripen for thy sad perdition.
 They who in former times were of thy *Peace*
 The blessed Instruments, will then encrease
 Thy sorrows; and as when of old the *Jews*
 Their truth-presaging *Prophets* did abuse,
 GOD suffered *Impostors* in his Name
 To preach those falsehoods which at last became
 To them destructive : So, if thou go on
 To make a scorn (as thou hast often done)
 Of those who seek thy *welfare*, he will send
False Prophets, who thy ruine shall intend ;
 Say nothing but what thou wouldest have them say
 To lull thee fast asleep in thine own way.
 If any brain-sick-fellow (whom the *Devil*
Inspireth) shall to thee intend what's evil,
 And (heeding what thou art inclin'd unto)
 Perswades to that which may at last undo
 Both *Prince* and *People*; thou shalt like and follow
H.s Counsels; thou that cover'd hook shalt swallow
 Which will destroy both; and thine ignorance
 For those differvices, will him advance :
 Whereas, if he who truly seeks thy *Weal*,
Inspir'd with truth, and with a sober Zeal,

shall tell thee what concerns thy real good,
That *Messenger* shall stily be withheld;
That *Seer* shall be charged not to see;
His *Message* shall displease, and slighted be;
Instead of good respect, he shall be sure
A *Prison*, or worse usage to endure ;
To death, perhaps, condemned with disgrace
Among disturbers of the *Common-Peace*.

But not unless the *Priests* thereto consent;
For, in those dayes but few men innocent
Shall suffer in that mode by ought wherein
Thy *Clergy* hath not some way active been.
If ever in thy *Fields* (which GOD forbid)
The blood of thine own *Children* shall be shed
By *Civil Discord*, they shall blow the flame,
Which will encrease thy sorrow, and thy shame.
And thus it shall be kindled; when the times
Are nigh at worst, and thy *loud-crying Crimes*
Almost full ripe, the *Dev'l* shall begin
To bring strange *Crotchets* and *Opinions* in
Among thy *Teachers*, which will breed *dis-union*,
And interrupt the *visible Communion*
Of thy establisht *Churches*. In the steed
Of *zealous Pastors*, who their *Flocks* did feed,
There shall arise within thee, by degrees,
A *Clergy*, that will more desire to *fleece*
Then feed their *Flocks*. A *Clergy* it shall be
Divided in it self; and they shall thee
Divide among them into several *Factions*,
Which will both rend, and fill thee with distractions.
All of those, in appearance, will pretend
GOD's *glory*, and to have one *pious end* ;
But under colour of sincere *Devotion*,
Their chief *aim* will be temporal *promotion* ;

Which

Which, will among themselves Dissentions make,
Wherein all sorts of people shall partake,
As to the *Persons*, or the *Cause* they stand
Inclin'd, through every quarter of the Land :
One part of these, will for *Preferment* strive,
By raising up the King's *Prerogative*
Above it self : They shall perswade Him to
More then by *Law* or *Conscience* he may do ;
And say, GOD warrants it : His Righteous *Law*
They shall pervert, to justifie their *Cause*.
With blushtless impudency, they shall dare
Ascribe to *Monarchs*, things which proper are
To none but *Christ* : and mix their flatteries
With such like Attributes and Blasphemies,
As *Heathens* did, to make their *Kings* believe,
That whomsoever they oppress and grieve,
They do no wrong ; and that one though oppressed
Should seek by their own *Laws* to be redressed.
Such *Counsel* shall thy foolish *Kings* provoke
To cast upon thee *Rhehobaam's* yoke ;
And they, not caring, or not taking heed,
How ill, that misadvised King did speed ;
Shall multiply the causes of distraction !
And then, shall of those *Priests*, the other Faction
Bestir themselves. They will in outward shows,
Those whom I last have mentioned, oppose ;
But, in their aimes agree, with lowly zeal,
An envious pride of heart, they shall conceal.
And, as the former to the King will teach
Meer *Tyranny* ; so shall the other preach
Rebellion to the *People* ; and then strain
The *Word* of God, *Sedition* to maintain.
Oh ! therefore be thou watchful, and wile when here
Those *Lambs* with *Dragons Voices*, do appear;

Repent

Repent thy sins, or take it for a token
That such a Bulwark of thy *Peace* is broken,
As if it be not soon repaired, all
The grandure of thy Glory down will fall.
Beware then of those *Prophets* who will strive
Betwixt thy *Prince* and *People* to contrive
Breach; and what event soever come,
Thy due *Allegiance* never start thou from.
For (their *Oppressions* though we may withstand
By pleading *Laws* or *Customes*) not a hand
Must move against him, but the hand of GOD,
Who makes the *King* a *Bulwark*, or a *Rod*,
As pleaseth him. Oh take therefore good heed
Ye *Subjects*, and ye *Kings*, what may succeed
By those *Impostors*, of the last, beware
Ye *Subjects*, for their *Counsels* wicked are;
And, though they promise *Liberty* and *Peace*,
Your *Thraldom* and your troubles they encrease.
Shun oh ye *Kings*, the first; for they advise
What will your *Crowns* and *Honours* prejudice.
When you suppose their *Prophecies* befriend you,
They shall but unto *Ramoth Gilead* send you,
Where you shall perish; and poor *Micha's* word,
Though disesteem'd, more safety will afford.

This *Author* hath been censured, as having de-
viated from his *Principle* expressed in the last fore-
going *Caveat*, when (upon their Command) he
took up Arms with the *Long-Parliament*: But, he
declared by the *Motto* in his *Cornet*, *Pro lege, Rege*
grege, that he purposed nothing contrary thereunto,
or against the *King*; and he is also sufficiently vindi-
cated from that *aspersion*, by what he long since pub-
lished to justifie both his *actings* and *intentions* under
that *Power*, which was called and authorized both
by

by King and people, to regulate and settle their joint and distinct Interests.

After that, and the rest of the foregoing *Precations* and *Predictions*, the said *Author* having considered this *Nation*, and how it had parallel'd the *Jews* heretofore, he proceeded to declare what would follow thereupon, if they parallel'd them also in their final obstinacy, fol. 269. p. 2.

What here is mentioned, if thou shalt heed,
Oh *BRITAN*, in those times that will succeed,
It may prevent much losſ, and make thee shun
Those mischiefs, whereby *Kingdoms* are undone.
But, to thy other sins, if thou shalt add
Rebellion, as false *Prophets* will perſuade
When that time comes, wherein thou likewise shalt
In thy profession, as to *GOD-ward*, halt;
Then will thy *King* and *People* scourge each other,
For their offences, till both fall together,
By weakning of their Pow'r, and making way
To their ends, who expect that fatal day.
Then shall *disorder* every where abound,
Justice or *Piety* be rarely found.
Each man shall to his neighbour be a thorn,
By whom he shall be either scratcht or torn.
Thy Princes will to little condescend,
Save for accompliſhing their own self-end,
Either in multiplying of their *Treasures*,
Or satiating of their fleshly *pleasures*.
Few Causes will without a bribe be tri'de,
Few Friends will in each other dare confide.
The Parents and their *Children* shall despise,
Hate or negle&t each other. She that lies
Within her *Husbands* bosome, ſhall betray him;
They who the *Peopl:* ſhould protect, ſhall ſlay them.

old Age shall honor'd be by few or none;
the Poor shall by the rich be trod upon;
such Insolencies, almost, every where,
shall acted be, that good and bad shall fear
thee to dwell; and wise men to assume
the Magistracy, when that time is come,
GOD shall then call, and whistle from afar
those hither, who the most malicious are
of all thine Adversaries; they shall from
their dwellings, like a whirlwind, on thee come;
sharp shall their Arrows be, and strong their Bow:
to thee their faces will as dreadful show,
as roaring Lyons: They on thee like thunder
shall furiously break in, and tread thee under
their Iron feet. They shall devour thy bread,
and with thy Flocks both clothed be, and fed.
their Children they shall carry from their own,
to Countreys which their Fathers have not known:
and thither shall such mischiefs them pursue,
that they who seek the Pit-fall to eschue,
shall in a snare be taken: them who shall
scape the Sword, a Serpent in the wall
shall sting to death; and tho they have the hap
to shun a hundred Plagues, they shall not scape;
but with new dangers be still chas't about,
until they shall be wholly rooted out,
The Plow-man shall be then afraid to sow;
Artificers their labour shall forgo.
the Merchant-man shall cross the Seas no more,
except to flye hence to another shore.
the stoutest heart shall fear; the wⁱsest then
shall know themselves to be but foolish men;
and they who built and planted by oppression,
shall leave their gettings to their Foes possession:

And yet GOD will chaste thee seven times more
With seven times greater Plagues than heretofore
For thy *Allies* their Friendship shall withdraw,
They, who of thy *Grandure* stood in awe,
Shall say in scorn, *Is this the Valiant Nation*
which had throughout the World such Reputation
By Victories on Land? Alas! are these
The men, who were once Master of the Seas,
And grew so powerful? yea, that petty Nation
Which seem'd scarce worthy of thine indignation,
Shall slight thee too, and all thy former fame
Will be forgot, or mention'd to thy shame. (for,

Mark how GOD's *Plagues* were doubled on
When they his mild corrections did abuse.
Mark what at last upon their Land was sent,
And look thou for the self-same punishment,
Lest he in anger unto us protest,
That we shall never come into his rest.
For we have followed them in all their sin;
Such, and so many have our Warnings been;
And, if GOD till prolong not his compassion,
To us belong the self-same *Desolation*.
Then, woe shall be to them that heretofore
By joining *house* to *house*, expell'd the poor;
And *Field* have unto *Field* incorporated,
Till Villages were nigh depopulated.
For, desolate their *dwellings* will be made,
The *Lord* shall in their bowels sheath his blade;
And, they who have by their oppressive wiles
Erected *Palaces*, and costly piles,
Shall see the stones and timbers in the wall
Arise against them, and for vengeance call.

Then woe shall be to them that early rise
To eat and drink, to play and wantonness,

times more adding sin to sin : They the distress
in heretofore will feel of hunger, thirst and nakedness;
with draw, and be the servile slaves of them that are
aw, their Foes, as to their lusts they captives were.
ation even wo to them who darkness more have lov'd
putation even light, and wholsom counsel disapprov'd:
reas, or, they shall wander in a crooked path
Nation which neither light, nor end, nor comfort hath.
dignation even wo to them who have corrupted bin,
fame justifie the wicked in their sin,
me. (for a bribe the Righteous to condemn:
tumbled on for, as the Chaff, a Wind shall scatter them;
se. their bodies on the Dunghil shall be cast,
ent, their finest flow're be dust, their substance waft,
ment, and all the gaudy Titles they have worn,
in; all but augment their sorrow, shame and scorn.
seen; Then wo to them, who (when they were afraid
assion, of mischiefs threatned) sought unlawful aid,
re, setting GOD's protection quite aside,
re, in their own strength and wisdom have reli'de.
re, or, he their foolish hopes will bring to nought,
re, till all they fear, shall be upon them brought;
, and all their wit and strength shall not suffice
, to heave that burthen off, which on them lies.
, because fore-warnings they do neither heed
, or mind, till GOD to execution doth proceed;
, and of his long-forbearance careles are,
, till in consuming fire he shall appear.
Yet we still set far off the civil day,
in dull security we pass away
Our precious time, and with vain hopes and toyes
quild up a trust which every puff destroys:
and therefore still when healing is expected,
New and unlook'd for troubles are effected.

We wisht for *Parliaments*, and them we made
Our GOD; for all the hopes that many had,
The mischiefs which we feared to prevent,
Was by the wisdom of a *Parliament*.

Well, *Parliaments* we had, and what in being
Succeeded hath, but greater disagreeing,
With greater *Grievances* then heretofore?
And reason good; for we depended more
On *second causes*, then on him who sends
What to our *evil*, or *well-being* tends.

Know then, that should our *Parliaments* agree
According to our wish; should our *Kings* be
So gracious, as to condescend to all
Which to the *Publike Weal* propose they shall:
Ev'n that *Agreement*, till our *sins* we leave,
Shall make us but *secure*, and help to weave
A *Snare*, by whose fine threads we shall be caugt
Before we see the mischiefs thereby wrought;
Whilst for *self-Interest*s we chiefly seek,
By *Parliaments*, the *King* shall do the like;
Yea, till in mutual Aides we can agree,
And, our endeavourings unfeigned be,
In labouring for a *Christian Reformation*,
Each meeting shall beget a new vexation.

In the 191 folio, and in many following leaves,
Prevarications of persons in several other Callimachus
having been mentioned, the Author added
and much more, in relation to the *Clergy*.

Nor came the *Priests* and *Prophets* much behind
The worst of these, but passe them in some kind;
For, though a learned *Clergy* now thou hast,
And knowledge is here lately much encreast;

Thou

Though likewise, I believe thou hast in thee
Some *Pastors*, from a just reproof as free
As any Nation hath; yet thou hast more
Prevaricators now, than heretofore.

A heap of *Teachers* entertain'd thou hast,
Resembling empty vapours, or a blast
That breaths no comfort. What GOD never meant
They preach for *Truth*, and run e're they are sent.
The *Peoples* wounds they salve with pleasing speech;
When there's no peace at all, of peace they preach;
Or, like *Dumb Dogs*, consume their time in sleep;
And some so look, that they affright the *Sheep*.
Like hungry Curres they alwayes gormundize,
Yet never can their appetite suffize.

In bribing, and in hunting for *Promotion*
More is their *zeal*, and much more their *Devotion*,
Then to discharge their *Duty*. They delight
In flat'ries, and the fawningst *Parasite*
In all the Courts of *Europe*, cannot prate
More heath'nishly, or more insinuate
Then some of these, &c.

There is no *Avarice* that theirs exceeds;
No *Malice* that a Mischief sooner breeds.
No *Pride* so surly as the *Clergy-pride*,
Except among the *Beggars* when they cri'de.
They, who a few years past would half have broke
Their Kindred to have purchas'd them a Cloke,
And in poor thred-bare Cassocks came to preach
Beneath an *Under-Curate*, and to teach
The Children of a *Farmer* for their meat,
And, scarcely worthy seem'd so much to get:
Ev'n some of these have so well acted out
Their parts, of seeming honestly-devout;

And,

And have so quaintly humoured and pleased
 The *present times*, that they at last have seized
 On what they aim'd at, and now over-pe're
 Their Heads, by whom they first advanced were.
 And if you mark, how proudly now they bear
 Their lofty heads, how insolent they are;
 How barb'rously ingrateful unto those
 By whom they from the Dunghil first arose;
 How they at least neglect, if not contemn
 Their old Friends, and betwixt themselves & them,
 What distances they set; unto their Kin
 How harsh, and how ill-natur'd they have been,
 How peevish they are grown, and how unquiet;
 How choice in their *Attendance*, and their *Dict*;
 If it were well obserued with what strain
 Of Pride and Loftiness they entertain
 Their *Brethren of the Clergy*, when they are
 By their own *Officers* call'd to appear
 Before their *Lordships*; with what *Pope-like* phrase
 They seek to terrifie, and to amaze
 Their humble *Suppliants*; how on those they play,
 Who their *Superiors* were the other day.
 Were these things heeded, with some passages,
 Which name I could, as worthy heed as these:
 A man would hardly think that these had been
 Those *Priests* whom they a while before had seen
 So beggarly, and so expos'd to scorn,
 But, that they had at least been *Prelates born*,
 Few could have else thought that these men are they
 Who lately did so bitterly inveigh
 Against that *Pride Episcopal*, &c.

O Lord! awaken those, I humbly pray,
 Whom Pride and Vanity hath led away.

And, oh ye *House of Levi* ! warning take ye,
Left GOD, for times to come, examples make ye;
As he that *Clergy* an example made,
Whose monstrous Pride, the Age foregoing had
So great a fall. The *Priests* and *Prophets* sin
Was signal in the bringing those *Plagues* in
Which overwhelm'd the *Jewish Commonwealth* :
And, if what's threaten'd GOD shall not repeal,
Your sins will be the means to hasten hither
That *Vengeance* which will ruine all together, &c.

Excuse me worthy *Prelates*, &c.

By these last words, whereby the *Author* begins to plead an excuse for his sharp Reproofs, it appears he at that time thought not *Prelacy* to have produced such evil *Consequents* as he now doth; for he did not then (nor now) conceive that *Episcopacy* gives to the *Ministers* of the *Gospel* a precedency of *Dignity* before their fellow-*Commissioners*, but a preheminence of *Order* onely : And of that Judg-
ment he believes those *Bishops* to have been, who underwent *Martyrdom* for Conscience sake, and owned the title of a *Prelate* in no other sense then he intended it, who thinks the Office of a *Bishop* to be a *Divine Institution*, being regulated, and the persons qualified according to St. Paul's Character, *1 Tim. 3*. This *Precaution* being added, the Abre-
viation of his *Remembrances* thus goes on.

Believe it, *BRITAN*, howsoever some
Who should forewarn thee of what is to come)
Endeavour to perswade thee that thou hast
A *hopeful time*, and that the worst is past ;

I will be bold to tell thee thou hast nigh
Out-worn GOD's patience by impiety.

But, what am I, that me thou shouldest believe,
And unto my *Predicitions* credit give ?
It may be, this adulterous generation,
Expect^s fore-tokens of their *Desolation* ;
And therefore, I will give them *Signes* of that
Which they are now almost arrived at :
Not *Signes* so dubious as were some of old,
Whereby the *Jews Destruction* was foretold ;
But *Signes* as evident as are the day,
For what the *Prophets* heretofore did say,
Jerusalem's destruction did foreshew,
They spake to every *State* that should ensue,
And that they nought of *her*, or *to her* spake,
For hers alone, but also for thy sake.

In the 269th folio of the *Remembrancer*, and in
the Eight pages next following it, are *Ten Signs* re-
corded, grounded upon the *holy Prophets*, as presig-
nifying the desolation of those *Kingdoms* and *R-
publicks*, which should parallel the *Jewish Preva-
lentions*; to the perusal whereof, the Reader is refer-
red, to shorten this *Collection*, and onely the last of
these *Ten Signs* is here inserted.

The last *black Signe* that I will now repeat,
Which doth to *Kingdoms* desolation threat,
Is when the hand of GOD Almighty brings
A *Peopl.* unto bondage to their *Kings*.
I say, when their own *King* shall take delight,
Those whom he should protect, to rob and smite.
When they who feed the *Flock*, the sheep shall kill
Devour them, and suppose they do not ill.

When this is, h *Britan*, shall bēfall to thee,
An evident Prognostick it will be
Of GOD's displeasure; and a certain token
Thou by a *Foreign Pow'r* shalt be broken,
Or, by thine own divided strength at home,
Which will the more destructive Plague become.

GOD will (unless we shall repent) perchance,
In time to come, a *Shepherd* here advance,
Who shall not plead for what his *young men* say
Of his ; but, take the same perforce away.
An *Idol-shepherd*, who shall neither care
To find or seek out those who straying are ;
Nor feed the *Lambs*, nor cure what hath a wound,
Nor cherish those who firm to him are found :
But take the *Fatlings*, rob them of their fleeces;
Devour their flesh, and break their bones in peeces.

I might more *Signs* then these, enumerate,
So shew GOD's patience is nigh out of date.
But, these are *Signs* enough, and so apparent,
That twenty more will give no better warrant
Of what will come ; yet, if these false appear,
That's one *Sign* more of what is drawing near.

Be watchful therefore, whilst it is to day,
And let no good occasion slip away. (them
Now rent your hearts, ye *Britans*, wash and rinse
From all corruptions, from all evil clese them :
Go offer up the pleasing Sacrifice
Of *Righteousness* : From *folly* turn your eyes;
Seek *Peace*, and follow it with strict pursuit,
Relieve the needy, *Justice* execute ;
Refresh the weary, right the *fatherless*,
The *strangers* and the *widows* wants redress.

Give praise to GOD for all; with lowly faith
On him depend; mind what the Spirit saith.
Remember what a price your Ransome cost,
And now redeem the time that hath been lost.

It was feigned, That a Shepherd said of what
misbefallen to him, *Sape nobis malum hoc prece-
ab Illice Cornix,*

A Raven from a Holly tree
Did oft presage this ill to me.

And perhaps, upon the perusal of this Review, this Author will be likened to those Ravens, who presage nothing but mischief; for, some have said already, That he hath been a troubler of the people, and as Ahab said Micah did of him, That he predicted no good to this Nation; but it is apparently false; for he hath conditionally presaged as well Mercies as Judgments, intermixing Threatnings and Promises fore-declared by his Prophets, to prevent what is pronounced against wilful Transgressors, seasoning all his Predictions with many Precautions and Exhortations, to beget and confirm true Faith and Penitence; such as these next following.

Return, return thou, oh back-sliding Nation,
And let thy tears prevent thy desolation.
As yet thou maist return; for GOD's embrace
To thee is open, if thou shalt have grace
To give it meeting. Thy repentance may
Prevent the future Mischiefs (which this day
Are threatened) if so be thou shalt in time
According to thy pow'r comply with him.

thereupon his dreadful *Judgments* all
predicted here, to *Mercies* change he shall.
I cannot say, it shall excuse thee from
Chastisements, so that no blow shall come :
but, of thus much thou may'st assured be,
what ev'ry *Judgment* then, which falls on thee,
will be a *Mercy*; if he shall not stay
that's threatned, now, the strokes which he doth lay
will fall the lighter, and produce a blessing,
by future happiness much more encreasing
then all the great *prosperity* and *rest*
which hath long time together been possest.
sea, *BRITAN*, if thou timely shalt reform
thy manners, it will stop the *dreadful storm*
have sa
pe
be people
utter desolation to behold,
he p
will either change their minds, or live to see
ppare
the *Judgments* which descending are on thee,
as we
remov'd to them ; for, when from sin men cease,
GOD makes their *Enemies* and *them* at peace.

Then, thou shalt have again in thy possesings,
All inward *Graces*, and external *Blessings* ;
Thy Herds in ev'ry Pasture safe shall feed,
Thy Soile shall plentifully encrease thy seed:
Thy Flocks good *Shepherds* shall not want, or meat,
Clean Provender thy stalled beast shall eat.
There shall be *Rivers* in thy *Dales*, and *Fountains*
Upon the top of thy most barren *Mountains*,
The *Moon* shall cast upon thee beams as bright
As did the *Sun* ; and with a sevenfold Light
Thou shalt be blessed. Hethat *Raigns* in thee
Shall neither jealous of his *People* be,
Nor they of Him; but he by *Righteousness*
Shall with the *Peoples Love*, the Throne possess ;

And to each other, both as kind appear
As *Loving Parents* and good *Children* are.

Thy *Magistrates* with wisdom shall proceed
In all things, by them acted or decreed.

As *Rivers* are to places over dry;

As *Harbours* when winds blow tempestuously;

As *shadows* when we are opprest with heat;

As to the hungry stomach, *wholsom meat*;

So acceptable shall thy *Rulers* be,

When GOD shall find true *Penitence* in thee.

Thy *Priests* shall preach truth onely in thy Temple
And make it fruitful by their *good examples*.

Christ with his *Righteousness* shall them array,

And they shall guide thy footsteps in his way;

Thine eyes, which are now blinded, shall be clear;

Thine ears, at present deafned, then shall hear;

Thy faultring *tongue* speak timely truth and plain;

Thy *heart* true understanding shall retain;

Peace will return, no lab'ring man shall want

A blessing on what he doth sow or plant.

Thy *poorest people* shall at full be fed,

The *meek man* of no *Tyrant* stand in dread.

Thou shalt have *Grace* and *Knowledg* to avoid

What may bereave the *Mercies* yet enjoi'd.

All promis'd Blessings, GOD upon thee shall

Confer, and hear thee still when thou dost call.

These and many other *Mercies*, as well as *Judgments*, were conditionally predi&cted in the said *Remembrancer*, upon several occasions, to the perusal whereof more at large, the *Reader* is referred, this being but a *Breviate*, to make this *Generation* the more heedful thereof. To which end here shall be likewise added a part of what the *Author* expressed in

the conclusion of that Book, touching his Resolution to discharge his duty, and depend on GOD alone for protection and supply in all straits whatsoever; which Resolution was expressed in these words, fol. 284.

So now, though not so fully as I ought,
My *Vow* is paid, and to conclusion brought
This Work, for which GOD pleas'd my life to spare,
When Thousands round about me slaughter'd were;
And live or dye, I care not, for I see
But little usefulness henceforth of me.
Yet since none knows what GOD will call him to,
I'le not say absolutely what I'le do
Or not do; though I now intend no more
To exercise my *Muse* as heretofore:
For if this profit not, I think in vain
I shall hereafter touch this string again.
If these do not prevail, I shall suppose
Words are not wanting here so much as *Blows*;
And that the filthy will be filthy still,
Till they the measure of their sins fulfill;
Or, till GOD shall, to free us from pollution,
Proceed to some unusual execution.

Fol. 285. Pag. 2.

My outward hopes have not my tongue unloos'd,
Nor can my mouth by outward fears be clos'd:
What I would do, is done, and I am eas'd,
And glad, however others will be pleas'd.
Let them who shall peruse it, *praise* or *laugh*,
Revile, or *scuff*, or *threat*, or *swear*, or *chafe*,
All's one to me, so I *within* am still,
Without me, let men make what noise they will.

For,

For, I am sure, though they my flesh confound,
 What I desire to save, shall be kept sound ;
 And, likewise know, that nor the brutish rages
 Either of *this*, or of *succeeding Ages*,
 Shall root this *Poem* out; but that to all
 Ensuing times, the same continue shall,
 And be perused in this Land, as long
 As here they shall retain the *English tongue* ;
 Or whilst there shall be *sinners* and *offences*,
Disorders, *Discords*, *Warrs* and *Pestilences*.
 And if our gross sins we depart not from,
 Before the day of our destruction come,
 This *Book* shall to the times ensuing show (throw)
 What *Crimes* they were that wrought our over-
 And testifie to others, for their learning ,
 That *Vengeance* seiz'd us not without *fore-warning*.

After the *Author's* insisting upon many other particular circumstances in the pages next following, to make his *Precautions* and *Predictions* the better heeded, he thus proceeds.

The *King* hath shown me favour. At this hour
 I do not know that living man whose Pow'r
 Or Person I envy or disaffect ;
 Or whom, of any malice I suspect
 To me or mine : With me all those are friends
 Who were at odds ; and to obtain my ends
 In my *Affairs*, I never had a day
 So probable as now, if I would stay
 This *Message* : And this peradventure shall
 My hopes defer, or quite destroy them all.
 Yet , is this bluntly told, that you may see
 My *hopes* were greater then my *fears* could be :

nd that it may be known my heart disclaims
ll those poor ends at which some think it aims.
uch arguments and words, therefore, as may
nticipate, I here before-hand say,
ot that I think it possible by them,
o work on those who will this *Book* contemn,
For 'tis not in the pow'r of Argument
Or words, to make the wilful provident
lieth not in *serious protestations*
o nullifie malicious Combinations,
No, nor in *Miracles*, till GOD shall please,
Who of all hearts doth keep the Locks and Keyes.

I therefore these *Precautions* do infert
To evidence the hardness of his heart
Who shall be obstinate; and fore-declare
those things that shall be done, ere done they were,
That men may know, when they are come to pass,
Nought did succeed but what expected was;
And that the better working this may have
On those who shall GOD's *Messages* receive
By this *Remembrancer*: for he hath sent it,
Though I who am unworthy, do present it.
His misadvisedly compos'd I not,
Nor was it by a *Miracle* begot;
To fit me for this purpose, I have thrice
Imprisonment endur'd, Close Prison twice:
Much trouble on my first *Essays* ensu'd
Through want and scandals, not a few I shrew'd;
And being guarded by GOD's Providence,
Was lately carried through the *Pestilence*;
Both saw and felt what *Nature* doth abhor,
To harden me, and to prepare me for

This

This *Message*. Therefore they who dream they sha
 With frowning looks, or big words me appale,
 Must look more grim then *Death*, more ugly far
 Then *Vizards* or the Devils Pictures are ;
 Breath stronger poyson then a *Plague-fil'd Grace*
 And stamp, and roar, and tear, and rage, and raw
 More dreadfully, and louder then a man
 Infected with six *Pestilences* can :
 Else, I to play with terrors being born,
 Shall slight them, and laugh all their rage to scorn
 Yet, I am naturally (and I do
 Ingenuously confess it) subject to
 Such fears and *passions* as make better men
 To startle from their duties now and then.
 By what is done, may troubles come upon me,
 But not performing it, had quite undone me ;
 Since I deterred by what might befall me,
 Had that neglected, whereto GOD did call me :
 For, of his *calling me* the meanes and ways
 Whereby he did my weaknes thereto raise,
 Unquestionable Evidences give ;
 And they who do not, yet the same believe,
 Will think so too, perhaps, when they shall see
 Themselves assaulted with new *Plagues* to be.

This I believing, and considering
What hazard that neglect therewith might bring,
And what assurances I did possess,
I had contracted a grand guiltiness
By disobeying ; and more had therein
Transgressed against God, then by a sin
Against the State, though such Truths utter'd were
As they shall most displeasing be to hear.
What ever others think, this is my fear,

And to my Soul so terrible a thing,
The wilful disobeying that great King
Appears to me, that I should never sleep
In peace again, if silence I should keep:
Now therefore, neither all the *Royal Graces*
Of Kings, nor Gifts, nor honorable places
Shall stop my mouth; nor will I smother this,
Though twenty Kings had sworn to make me kiss
The Gallows for it, lest my *Conscience* should
Torment me more then all men living could:
Yea, though this did proceed from *Ignorance*
Or *Fancy*, as it will be thought perchance;
Yet, since that *Fancy* may present to me
As hideous frights as things that *real be*;
I'll rather hazard twenty deaths to dye,
Then to be tortur'd by my *Fantasie*;
For, I had rather in a Dungeon dwell
Five years, then in my soul to feel a Hell
Five minutes; and whilst GOD and I are Friends,
I shall not care how many this offends.

Now because this *Remembrancer* was long ago im
1628 printed, and is not easie to be gotten, the Content
of every *Canto*, as they were at first published
are here inserted, that the general scope thereof
may be known to them who desire it.

The Contents of the first Canto.

Our Author first with GOD begins,
Describes his anger for our sins;
Of all his judgments muster makes;
Declares how Mercy undertakes
The pleading of this Kingdoms Cause,
To bring GOD's wrath unto a pause;
And (for the common Reader) suites
High things, with lowly Attributes.

Then steps into a praiseful strain
Of Charles His new-beginning Reign;
Emplores, that well succeed it may,
And for His Weal makes Mercy pray.

He Justice also introduces,
Complaining on our gross abuses;
Who proveth so our sinful Nation
To merit utter Desolation,
That all GOD's Plagues had us enclos'd,
If Mercy had not interpos'd.
But, after pleading of the Case
With Justice, Mercy doth embrace;
Who (that our sins may punish't be)
To send the Pestilence agree;
Their other Plagues a while suspending,
To prove how that will work amending.

The Contents of the Second Canto.

Our *Muse* defends her lowly stile,
And (having flown aside a while)
Tells how the *Plague* first entred here,
What Means to stay it practis'd were.
Some vulgar *Tenents* are disputed,
Some rectified, some refuted.

She from the *Nature* and the *Cause*
Of that *Disease*, conclusions draws;
She declareth how it runs and creeps,
And what uncertain paths it keeps;
How long *strict Orders* useful stood,
The fruit of *Christian Neighbourhood*:
And many other things betwixt
These mentioned, are intermixt.

She sheweth (also) means assured,
By which this *Mischief* may be cured:
How to apply that means; how those
Who use it, should themselves compose:
How violent the *Plague* did grow;
Who from it might, or might not go:
How much 'twas feared, how men fled;
How ill, in flying, many sped:
And lastly, (as occasion moves)
She grieves, she counsels, and reproves.

The Contents of the Third Canto.

The *House of Mourning*, which most fear,
(And flye so much) is praised here.
It shews, that outward *Joyes* and *Care*,
Nor meerly good, nor evil are,

But things indifferent, which the wise
Nor over-praise, nor under-prise.

The strife within our Authors brest
About his stay, is next exprest.
Then doth it orderly recite
What Reason argu'd for his flight ;
What Faith alledged to reprove
The Motives urging his remove :
What Arms for him she did prepare
To hide the shock of Death and Fear.
What proof she to his Conscience made,
That he a lawful calling had,
In midst of this great Plague to tarry,
By Warrant extraordinary.
What, thereupon he did conclude ,
What Joy and Confidence ensu'de :
How much this Favour he doth prize
Above Earths glorious'ſt Vanities :
How he his time desires to spend;
And so this Canto hath an end.

The Contents of the Fourth Canto.

Our Muse in the Fourth Canto writes
Of Melancholly thoughts and fights :
What Changes were in ev'ry place,
What Ruines in a little space ;
How Trades, and how Provisions fail'd ,
How Sorrow thriv'd, how Death prevail'd ;
And how in triumph he did ride,
With all his Horrors by his side.
To London then she doth declare
How suiting her afflictions were

of former Sins; what good and bad
Effects this *Plague* produced had :
What Friendly *Champions*, and what *Foes*
Or us did fight, or us oppose :
And how the greatest *Plague* of all
On poor *Artificers* did fall.

Then from the *Fields* new grief she takes,
And useful *Meditations* makes :
Relates how slowly *Vengeance* came,
How GOD forewarn'd us of the same :
What other *Plagues* to this were joined :
And here and there are interlined
*Upbraiding*s, *Warnings*, *Exhortations*,
And pertinent *Expostulations*.

The Contents of the Fifth Canto.

The *Author* justifies again
His *Method*, and his lowly *strain*.
Next, having formerly made known
The *common Fears*, he tells his own :
Hews with what thoughts he was diseased,
When first the *Plague* his Lodging seized :
Of what GOD's *Justice* him accused :
Upon what doubts or hopes he mused :
On what, and how he did resolve,
And who from *Death* did him absolve.

The *Plagues* encrease he then expresseth;
The *Mercies* of the LORD confesseth :
Emplores that he himself may never
Forget them, but be thankful ever :
Then mounting *Contemplations* wings,
Ascends to high and useful things.

From thence his *Muse* is called down,
 To make Great Britan's errors known ;
 Wherein, he doth confess a failing ;
 And (his infirmities bewailing)
 Is fitted and resolv'd anew,
 His purpos'd *Message* to pursue :
 And, having first anticipated,
 His *Arrant* is in part related.

The Contents of the Sixth Canto.

The *Poet* (weighing well his *Warrant*)
 Goes on with his enjoined *Arrant* :
 Impartially he doth relate
 This *Islands* good and bad estate :
 What several sins in her have place ;
 How gross they are, how they encrease
 He also tells; and then he shews
 That nor the *Gentiles* nor the *Jews*
 Were check'd or plagu'd for any Crimes,
 Which are not reigning in these times.

Next that, he boldly doth approve
 The course in which our *Nobles* move :
 Derides their folly, blames their sin,
 And warns what danger they are in.

Our *Gentry* then he reprehends,
 Their foolish humours discommends :
 And (having brought them to their sights)
 Upon the guilty *Clergy* lights :
 On *Lawyers* that abuse the *Laws* ;
 On *Officers*, and on the *Cause*
 Of most *Corruptions* : Last of all
 On some Enormities doth fall,

Which are in *Court* and *City* found;
And runs this *Canto* there on ground.

The Contents of the Seventh Canto.

First, of *himself* he somewhat speaks :
Then of the *Cities* Errors makes
A larger *Scrawl*; and therewithal
Inserts *Abuses* general.

He shews, by reason of her sin,
What Misery this Land is in :
What ill success, and what dishonor
Is, for her follies, come upon her
In Foreign parts, and here at home :
How sensless also, she's become,
What several wayes against this *Land*,
GOD hath of late stretcht out his hand :
And how the blame of what's amiss,
From one to th' other shifted is.

By many *Symptomes* he declares
How sick this *Commonweal* appears.
Disputes the late Distemper bred
Betwixt the *Body* and the *Head* ,
And layes the blame where lye it should;
Yet therein proves not over-bold.

Then aims he at some imperfections,
In *Burgesses*, and their *Elections* ;
And, briefly pointeth at the way
By which our Cure effect we may.

The Contents of the Eighth Canto.

Our Poet having toucht again
What frailties in himself remain ;

Declares,

Declares, that many *Plagues* do steal
As well on *Church* as *Commonweal* :
Relates what *Crotchet's* do possess
Some who *Righteousness* profess :
What noisome *Plants*, what *Tares* and *Weeds*
Are sprung to choak the *holy Seeds* :
What feigned *Zeal* and affectation
Hath fool'd this *formal Generation* :
And, how from some, great *Scandal* grows,
Who bear the *Keyes* that *bind* and *loose*.

Next, he delivereth *Predictions*
Of *Plagues*, of *Sorrows* and *Afflictions*,
Which on this *Island* will descend,
Unless our manners we amend.
And whensoever *Civil Farres*,
Or mischiefs, by the rage of *Warres*
Oppress this *Realm*, his *Muse* doth show
Who shall occasion it, and how.
Which fearful *Judgment* to prevent,
He calls upon her to repent ;
By *ten apparent Signs* hath shown
GOD's Patience nigh expir'd is grown.
Then for the *Publick Weal* he prayes,
Then for *himself*, and there he stayes.

The Author's Motto, Nec Habeo, nec Careo,
nec Curo, Imp. 1618.

*I have
two different
Editions of*

THE said Motto, and the Descant thereupon, 1621
may perhaps appear to some Readers a care-
less, rather then a serious Composure, because ex-
pressed in an unusual and extravagant strain. Ne-
vertheles, it hints many good Principles, which the
Author thought would be best insinuated in that
Mode; and he was not therein deceived; for,
it then so well pleased, that about thirty thousand
Copies thereof were imprinted and published with-
in a few months. The Book is so common, that no
more shall be here mentioned, but a few lines out
of the Descant upon the last Word, wherein is a pas-
sage relating to an over-curious Inquisitiveness after
Things to come; and wherein is implicitly wrapt
up a Prediction, which may be considerable. The
words are these:

I do not care to be inquisitive,
How many months or weeks I have to live;
For, 'tis unlikely I shall better grow,
When I my self to be long-liv'd, do know,
If I dare act a wickedness, and yet
Know I may dye whilst I am doing it.
Let them whose brains are crackt with that Disease,
Depend upon their Ephimerides,
Search Constellations, and themselves apply
To find the Fate of their Nativity;
I'll seek within me, and if there I find
The Stars, that should illuminate my mind,

Rise far, and seasonably me direct
 Through my Life's Progress by a good *Aspect* ;
 And, in *Conjunction*, shall discover there
 True *Piety*, and *Honesty* sincere
 Confirm'd in me (by those Influences
 Which *Grace* to regulate our course dispences)
 I'll fear no Fortunes, whatsoe'er they be,
 Nor much care what the *Stars* portend to me :
 For, he who to this *state of Grace* attains,
 Above the pow'r of *Constellations* reigns,
 And gets a *Resolution* therewithall,
 Which fits him so for what e're may befall,
 That he becomes a happier man then he
 Who can but tell what shall hereafter be.

I start not at a *Fryers* prophesie,
 Or, those with which we *Merlin* do belye :
 Nor am I frighted with the sad Narrations
 Of any near approaching Alterations :
 For, things have ever chang'd, and ever shall,
 Until there doth a *Change* run over all :
 And he that bears an *honest heart* about him,
 Needs not to fear what *Changes* are without him.

The *Eastern Kingdoms* had a time to flourish ;
 The *Grecian Empire* rising, saw them perish :
 That sunk ; and then the *Roman Pride* began,
 Now bounded by the Race of *Ottoman* :
 And, if *Vicissitudes* a Round must run,
 Till all things end where they at first begun,
 What is't to me, who peradventure mult
 E're that befalls, be mouldred into dust ?

What if *America's* large Tract of ground,
 And all those *Isles* adjoining, lately found,
 (Which we more truly may a *Desart* call,
 Then our well-till'd and civilized *Fal.*)

What

that if now there, that *Wilderness* doth lye,
to which the *Woman* and her *Son* must flye
to escape the *Dragons* fury? and there 'bide
ill *Europes* thankles *Nations* for their *Pride*
and other crying sins, o'rewhelmed be
with such like Barbarousnes as there we see.
If thus GOD please to do, and makes our sin
the means of bringing those rude *Nations* in
to be his *People*, (as vouchsaf'd it was
the *Gentiles* calling should be brought to pass
then he cast off the *Jews* for unbelief)
Why should his pleasure be to me a grief?
Ah! let his *Name* on Earth more honor'd grow,
though my *Ruine* helps to make it so.

Campo-Musæ, or, Field-Musings;

Imprinted 1644.

1643

His Poem was written whilst the Author was in
Arms for the King and Parliament, to reunite
them, not to divide them, as appears by this Impress
his *Cornet*, under the figure of a *Sword* and *Pen*,
Rege, Lege Grege. It was partly composed to
indicate himself from their Aspersions, who imput-
ed unto him the deserting his *Principle* relating to
the Royal Power; and partly to evidence, That he
had neither *actually* or *intentionally* infringed it. But
any other particulars were thereby offered to
consideration, whereof some are here abbreviated.

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The Contents of the said *Field-Musings*.

*A Question presuppos'd, the Muse
Makes Answer, and her Freedom shews,
Tells with what heart, with what intent
This War her Poet underwent :
Avers that Reason and the Laws
Will justifie him in his Cause.*

*The Publick freights he doth express,
Lamenteth, and implores redress.
Fights Combats with Dofive Reason,
His Party to acquit from Treason ;
Them he encourageth to do
What GOD and Reason calls them to.
Then mentioning a Voice of Peace
That she hath heard, and there doth cease;
Intruding, ere she doth proceed,
To make some prouf how this will speed.*

Having touched upon many *Omissions* and *Comissions* which occasioned several *Expostulations*, *Caveats* and *Predictions*, (to which the Reader is referred) this follows, pag. 20.

Our speedy Reconcilement hasten shall
The *Churches Triumph*, and Great *Babels fall*.
Her date is near, if I aright have hit
The meaning of the *Number*, left to be
A trial and probation of their *Wit*
Who seek the fall of *Antichrist* to see.
He is, with his *Partakers*, at this day
In publick and in private carrying on
The cunning'ſt plot which they have yet to play,
And when that's acted out, their Play is done.

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to bring to pass that *work* there was a LET
to be remov'd, of no mean consequence;
which was removed at the ~~one~~ fore-set,
and her new off-spring hath reign'd ever since.
it with exceeding infamy and scorns,
the Beast, which now so powerful seems to some,
will lose his *Head*, and moult away his *Horns*,
and to the world a laughing-stock become.
then many *Juglings* hitherto conceal'd,
and which to blind the heedless *Christians* eye,
(seven dark *Mysteries*, have long been seal'd)
all to the faithful soul uncover'd lye.
that *Kingdom* which the *few* did long ago
ould out according to his erring brain;
and whereof many zealous *Christians* too
warrantable *Fancies* entertain.)
That *Kingdom* (whereof now in *types* we hear)
Shall to the world essentially appear.

patient therefore, ye that are opprest ;
as *Generation* shall not pass away,
some behold the downfall of that *Beast*,
which yet among us with his *Taile* doth play.
when will the *Lamb* of GOD begin to take
the *Kingdom* to himself, and ev'ry *King*
of his *Right* shall Usurpation make,
Judgment and *destruction* he shall bring.
Kingling then, assume the boldness shall
sphemously (for know it is no less)
title himself the *King Catholical*,
if Earths Universal Globe were his;
or, though another hath Usurpt thereon,
that title doth belong to *Christ* alone.

And,

And, 'tis no wonder if the *Potentates*,
Kings, and the *Rulers* of this world combine
By Policy to strengthen their Estates,
And with the *Beast*, with *Gog* and *Magog* join.
No marvel if enraged they appear,
Through jealousies, and fear of losing that
By which their *Pride* and *Lusts* maintained were,
And which base fear and flat'ry first begat :
For all those *Kingdoms* and those *Emperies*
Throughout the world, which their beginning to
By *humane wit, fraud, force and tyrannies*,
Shall pass away, and vanish into smoak.

An *Army* whereof here's yet little hope,
Shall wrest the *Scepter* both from *Turk* and *P*

Religion, and meer shew's of *Piety*,
Have been so long the Masks of base Design's;
The great *Viceroy's* of their *Deity*,
Have made such *Polititians* of *Divines*;
And these together, have so fool'd and cheated
The Consciences of persons well inclin'd,
That, of all *Freedoms* they are nigh defeated,
Belonging to the *Body* and the *Mind*;
Yea, they have so mock't *GOD*, and on his *Tb*
And his *Prerogative* so far encroach't,
That, of his *Honour* being jealous grown
Much longer bear he will not such reproach.
But, to the *Saints* their *Liberties* restore,
And give those *Kings* their portion with the *wh*

*D'*ye startle at it, as if I had spoke
High Treason? or, as if what I now say
Without a *warrant* I had undertooke
To publish, as perhaps you think I may.

If so; know, that I had this *Information*
Not from a *private Spirit*, but from his
Well known and unsuspected *Revelation*,
Who to his *Church* long since revealed this.
They who will to the *Lamb* their *Crowns* resign,
And shall (the *Beast* opposing) be content
To reign according to *Christ's Discipline*,
(And his Command) shall keep their *Government*.
The rest cast off, shall wail and curse their birth,
With *Tyrants*, and the *Merchants of the Earth*.

Christ and his *Law* shall then bear all the sway,
By *Governments*, resembling that perchance,
For which the *Jews* GOD's yoke did cast away,
The *Kingship* of the *Gentiles* to advance,
And as his *People* foolishly did crave
(Instead of his mild *Scepter* to retain)
A *Heath'nish Monarchy*, which doth enslave
And seek by *Arbitrary Pow'rs* to reign;
So shall all *Nations* be content to leave
Their *Ethnick Bonds*, and with his holy *Nation*
Christ's Precepts and his *Discipline* receive,
And joint partakers be of their *Salvation*.
And when this glorious *Kingdom* doth begin,
The *fulness* of the *Gentiles* will come in.

GOD hath so long deferred the possession
Of that great *Mercy*, because *Worldliness*,
Hypocrisy and *Discord* keep the blessing
From ripening into such a happiness :
Some in *unrighteousness* the *Truth* retain'd,
And make the same thereby the less believ'd;
Some by an *outward Sanctity* have gain'd
The means to have their *Heresies* believ'd.

L

Whilst

Whilst some pursue the *Antichrist without them*,
 An *Antichrist ariseth up within* ;
 Which if they look not warily about them,
 New work for *Reformation* will begin.

But GOD will finish what he preordains,
 When *Penitence for sin* the means obtains.

In the Sixty third page of this *Poem*, the *Author*
 for illustration of that *Mystery*, adds this that fol-
 lows.

And lastly, I have weigh'd, that not alone
 A plot is laid these *Kingdoms* to undo ;
 But likewise, in their spoil to have undone
 All other true *Reformed Churches* too.
 I see GOD's glory, and the servitude
 Of all his *People* in this *Cause* concern'd ;
 And whatsoever others do conclude,
 I these *conclusions* with good *warrant* learn'd,
 That those *whom* in this *warfare* we resist,
 Are neither worse nor better then those *bands*,
 And those *Confederates* of *Antichrist*,
 Which are this day his *Champions* in these *Lands* :
 And, that who ever fighteth on their side,
 When this is known, have GOD & Christ deni'd.

I see as plainly as I see the Sun,
 He draweth near who on the *white Horse* rides ;
 The long expected *Battel* is begun ;
 The *Beast* to muster up his *Kings* provides :
 With him h's bloody *Edomites* conspire,
 The *seed*s of *Hagar*, and the Sons of *Lot*,
Philistia, *Gebal*, *Moab*, *Ammon*, *Tire*,
 And all who with his *mark* themselves bespot.

To meet these, those white Regiments I see,
that on the Lord of Hosts, and King of Kings
attending in triumphant habits be :
and, whilst I contemplate the aid he brings,
Methinks I hear his Angel call the Crows,
To eat the Kings and Captains of his Foes.

To strengthen the Faith, and confirm the Patience of the *Saints*, this Mysterie is insisted upon in many other of this Author's Writings, as occasions were offer'd ; and are thought not impertinently expressed in a various Mode to the same effect, because the ignorance or heedlessness of many, require both reiteration and plainness, to prevent mistakes. There are also many other Neglected Remembrances contained in the aforesaid Poem, to the perusal whereof more at large, the Reader is referred.

The DARK LANTHORN,
Imprinted 1650.

[T]his is a Parabolical and Enigmatical Poem, containing, with some plain Precautions and Remembrances, many dark Predictions ; and begins thus :

He, from whose perfect Light, all true Lights come,
spake Parables; yea, spake nought else to some :
and Providence by many various wayes
Of Dispensation, to the world conveys
The means of carrying on those works which tend
To mans perfection at his latter end :

And, to the wonderful accomplishment
 Of what eternally is his intent,
 Bringeth about oft times the *self-same things*,
 (Or such like) toward their accomplishments,
 That prudent men might apprehend thereby
 What he designs, and therewithal comply, &c.

And in the Seventh Page he proceeds thus :
 I may perhaps be, among others, one
 Who was design'd for service to be done
 In order thereunto (as I conceive)
 I am, and as (when I am gone) some will believe,
 Though few so think now; for although I dress
 The *Mind and Matter of my Messages*
 In measur'd words (and trimmed with such *Fancies*,
 As are allowed in *Poetick Frencies*,
 To pass for sober Garbs) yet, now and then
 I blunder out that which *meer worldly men*
 Count *madness*; and what oft the *best men* too
 Sometimes, do think becomes not me to do.

But I best know my *warrant*, and proceed
 As I am mov'd (with little fear or heed,
 What others judge) and that which makes me dare
 What seemeth *madness*, helpeth to prepare
 Such *strains*, as other while produceth heeding (ing
 Of what had not else been thought worth the reading
 And, these my *Ridlings* now, are an *Invention*
 Which partly were design'd with that intention;
 And partly likewise to amuse those *Readers*
 Who to my *Principles* are counter-pleaders.

When many think the *Times* afford me may
 Enough to speak of, I have nought to say.
 When I to ought am called, I cast by
 My own *Affairs*, and to that *Call* apply

As I occasion find; venting sometimes
My thoughts in *Prose*, and otherwhile in *Rimes*;
One while in sharp and bitter *strains* reproving;
Sometimes by *Admonitions* calm and loving;
Yea, *Jiggs* of recreation sometimes fidling,
And now I'm fall'n into a fit of *Ridling*.

Riddle my *Riddles* then, you that have heard
Truths oft, and plainly spoke without regard,
Except it were in malice to combine
Against their peace, who cast their *Pearls* to *swine*)
Riddle them if you can; for in them lies
A *Dark Character* of our *Destinies*.

Those things within these *Problems* couched are,
Which I once thought more plainly to declare;
But, from that purpose have now chang'd my mind,
That seeing you might see, yet still be *blind*:
That you might *read*, and yet not *understand*
The *works* which *GOD* and *Men* have now in hand.
Till those *Events* befall to you, which may
Produce those good effects which you delay.
To which intent, that which I would unfold,
Shall *Heroglyphically* now be told.

Page the 21, after many *pre-occupations* to confirm
ing himself in prosecuting what he intended, he thus
he read again proceeds.

But I will wheel about, and with the Rein
Turn *Pegasus* into his path again:
Though he in his digressions (as we say
Of *Beggars*) never is beside his way.
Once on a time (thus did old *Tales* begin
Ere I was born, or thought so to have been)

A foolish People, (overmuch at ease)
Their wantonness and vanity to please, (wood
Among their *May-games*, brought home from the
Trees, which had else till now unheeded stood.
Of these they made, by hewings, knocks & smoothing
That look like *something*, which resembled *nothing*
And out of shapeless, knotty Loggs, did hew
Some *Statues*, not uncomely to the view.
These, ere quite finisht (with some jeers and mocks,
They set up higher over other *Blocks*.
Them so repollishing, and painting so,
That of what *stuff* they were, few men could know
Beginning then their *own work* to admire,
They rais'd them higher, and a little higher,
Till *Idols* they became; with whom they grew
At first familiar, and did them bestrew
With flow'rs and garlands; shortly after they
Bow'd humbly down before them ev'ry day.
Till *custom* had their Judgment quite befool'd:
For, when they them *inshrin'd* did behold,
Sparkling with *Jewels*, and with *Gold array'd*,
They of their own *Creations* grew afraid;
And, at the last (as at the last such do,
Who after their own *Fancies* whoring go)
They much repenting their fond *Superstition*,
Bewail'd the slavery of their condition;
With some appearances of an intent
To grow more wise, as well as penitent. (no roach
Yea, to blaspheme their *new-made Gods* they spar' gree
And would have pull'd them down again, but dar' fatne
For, by their flat'ring Attributes long given, (no plain
They had advanc't them to a *Sphere* (or Heaven)
Where uncontrol'd, a *Power* they exercis'd
According to their *will*; and them despis'd

Whol

whose hands had made them, and whose breath had blown them

so high for their *Ambition* to own them.
their *Incantations* by degrees had brought
Orange Spirits into what their hands had wrought,
luring, and enabling them unto

those *actings* which their *Makers* might undo.

yet still these Block-heads persever'd, and will

make such *Idols*, and adore them still,

all both they and their *Puppets* are destroy'd,

unless the GOD of Gods make *just fears* void :

most men being of a *slavish mind*,

are so much unto *slavishness* enclin'd,

that to fulfil their *slavish lust* they'll fawn

on a *Dog*, and lay their souls to pawn.

Tell this *Riddle*, if you can, and tell

what *People* this may be, and where they dwell;

which I believing you with ease may do,

I add this following *Parable* thereto.

There was a time when silly *Bees* could speak,
(*People* of much industry, though weak)
among themselves, these lately made great moans,
being much oppressed by their *Drones*,
(having made incursions among those

it had an uncontrollable dispose

their *Republike*) did in various wise,

(not) coachments make on their *Proprieties*,

they spar' greedily unto themselves derive

but dar' flatness and the sweetnes of the *Hive*.

ven, (no) plaints in private no redress obtaining,

ease to open and avow'd complaining;

th finding like successes, they begun

az, as when a warming time comes on:

Whol

Ther,

Then to shut up their *Cells*, to shake their wings,
 To leave their wonted *work*, and shew their sting
 At first the *Drones* were frighted much thereat,
 But (being not so *wise* as they were *fat*)
 Neglected still the course which might prevent
 The mischiefs then appearing imminent.
 Which when I saw, I would no longer stay,
 But said, *God help them*, and so came away:
 This *Parable*, if rightly moraliz'd,
 Affords a meaning not to be despis'd.

And so doth what next follows. As I went
 On Pilgrimage unto the *Parliament*,
 I there attending saw some of the *Cocks*
 (Which kept our *Hens* and *Capons* from the *Fox*)
 With broken wings, with backs without a *Feath*
 To hide their naked bodies from the weather.
 With plumeless tailes, with scarred necks & brea
 VVith empty bellies, with their combs and crests
 Quite worn away, and scraping with their feet
 On Dunghils for their food, and in the street,
 So despicably, that it could appear
 By nothing (save their *spurres*) what once they we
 And *Popinjayes* and *Parrots* clad and fed
 With what the valour of these purchased;
 These trim'd up in their Feathers, strutting by
 Did cast upon them a disdainful eye,
 Which heeding, I suppose (I tell you true)
 To be no good *Presage*. Pray what think you?

News, if you look for, I but little know
 Save such as this next *Parable* doth show,
 A fair *Ship* now lies floating on the *Flouds*,
 Well fraught with *Pass ngers*, well fill'd with go
 Lab'ring to fix an Anchor on the strand
 Of her wisht *Harbour*, which lies near at hand,

many storms much tackling she hath spent,
Her Masts are shatter'd, and her Sailes are rent:
Her Ammunition, and her stores are wasted,
Her bread and beaverage is evil tasted, (seams,
Her Keel springs leaks, through her uncawked
Her Knees are weakned, broken are her beams,
Her Pump is crack't, no Cable sound hath she,
And Anchors have been slipt, till none there be.
Her Helm hangs loose; her Card hath great defects,
Her Compass likewise often interdicts;
And ev'ry where she craziness doth feel
From Prow to Stern, from Top-mast to the Keal.

In this condition to and fro she drives,
She Fox) and on the Waves with much ado she lives :
A Feather, now of late again, the Sea grows high,
A stiff gale blows, and she expos'd doth lye
To many hazards close without a Barr
Betwixt two Fore-lands which in kenning are.
If she to Seaward forth again should stand,
Here Pirates threaten her ; if then to Land
she makes, the Rocks lye scatter'd here and there,
which as great or greater dangers are.
And which is worse, they who should be her guide,
are false, and mutinously qualified.
Some ignorant, some treacherous, and some
ambitious how possessors to become
Of what belongs to others. Some of those
Who have this Publike Ship at their dispose,
have in delays their time and stores mispent,
For private ends, and for accomplishment
Of worse Designs; and in this great distrefs,
Partly through fear, in part through guiltiness)
so much amus'd, and so amazed are
that, they are at a los what course to steer

Both to secure themselves, and their *Design*,
Without which, to no *courſe* they will incline, &c.

But maugre all these hazards, ſhe at laſt
In her wiſt *Harbour* ſhall an Anchor caſt,
And take in both good *Pilots* and *Recruits*,
When her *Fate* ſeems to promise no ſuch fruits.
You therefore, who conceive your *Interest*
To be concern'd, by what is here expreſt,
Praise GOD alone, when ſafe this *Ship* ſhall be,
For to ſecure her there is none but He.

And, let not any to whom this relates,
Slight what the *Parable* iſ ſinuates,
Which next enſueth : For, it hath ſome uſe
That much to their advantage may conduce :
A *home-br. d Lyon* (of a hair unknown,
In *Africa*) by being overgrown,
And dreadful to his *Keepers*, ſhall thereby
Awake the rage of ſmother'd Jealousie,
And loſe his *Tayle*, except between his paws
He couch his head, and hide his teeth and claws,
Or else grow *Rampant*; what will follow then?
Ask thoſe you credit, they are cuſting men ;
Of me you ask in vain; for 'tis my Fate
Seldom to be believ'd, till 'tis too late.

This was interpreted as a Relative to *Oliver Cromwel*, then Lord General of the *Army*, whose Arm was a *White Lyon*. It follows thus :

They who have took delight
In deeds of *darkneſs*, will put out the *light*
By which the footſteps of their *Foes* are known,
And, whereby they might ſee to guide their own.

instead thereof, they raise and follow shall
In Ignis fatuus, which will hazard all;
And Providence to each man shall dispose
That which for his chief happiness he chose.
The Dogs unto their vomit shall retire:
The Swine, who love to wallow in the mire,
Themselves with their beloved filth shall fill;
And they who are unclean, shall be so still.
The wilful Adders who do stop their ears,
And will not heed the Charmer whom he hears,
Shall feel a voice within them, which will shake them
Out of their dumps, & from their deafness wake them
When 'tis too late (it may be) to prevent
The dint of their forewarned detriment.
The Leaches shall by Salt a vomit take,
Or else continue sucking till they break.
The Bubbles, who in emptiness do find
Most pleasure, shall be puffed up with wind,
Till blown up into nothing, there appear
No signs that in the world such Bladders were.
The Sons of Earth, who with the GODS make war,
Shall heap up Hills on Hills, till crusht they are
By their own handy-works. The Shrubs now grown
More lofty than the Cedars, they broke down;
Among their thorns and leaves a fire do hide,
Which on a sudden will consume their pride.
The Grubbs and Maggots (but ere while so small,
So poor and weak, that they could hardly crawle)
Have got bulk, strength, new forms, aspiring wings,
Yea, dreadful teeth, and horns, and claws, and stings;
But, by a storm, whereof they have no dread,
They shall consume as fast as they were bred.
Out of the putrified barbed Steed,
Shall generated be a numerous breed

Of noisome *Hornets*, which abroad will flye,
Much mischief acting, and next Winter dye.

The blasted *Orange*, and the crooked *Vine*,
With other Plants on either side of *Rhine*,
Shall twist together, that beneath their shade,
A shelter for the *Thistle* may be made,
Till they perceive what *Plagues* are in pursuit
Of that ejected *Plant, Branch, Root and Fruit*:
Then will they wiser grow, lest they become
Exposed justly to the self-same doom.
Mean while the *Tawny Olive* shall assay
His Roots into these *Valleys* to convey.
From whence it was removed, and effect
Thereby what very few do now suspect,
Except the *Willow* and the *Oak* foresee
What for their mutual weal should acted be,
Whereby they frustrate may a grand *Design*
Which is on foot, both *States* to undermine;
And they who thereunto first *Movers* are,
Shall of that *Blessing* reap the greatest share.

Observe this well; If you hereafter see
(Which peradventure may permitted be)
The *Red-Cross* from its former height decline,
And for a time the *Half-Moun* Northward shine
With an ill *Influence* upon the *Seas*,
Beyond the *Pillars* of great *Hercules*,
And not be retrograde, till it hath more
Effects that way, then ever heretofore;
Expect some consequence will then ensue,
which many who yet dream not of, will rue.
But losses are sometimes a gainful prize;
By oversights men grow to be more wise;
And they who heed not now what doth concern
Their *welfare*, will perhaps more wisdom learn,

When

When more *Experience* makes their *Judgment* stron-
By suff'ring loss and shame a little longer. (ger.

We on this side the *Water* are not yet
Confus'd enough, that *order* to beget
That must reform us; and shall here therefore
Pursue *self-interest* yet more and more,
Till such as are in *Pow'r* vouchsafe to hear
The *Counsel* of their slighted *Engineer*.
The *Old Robe* with *New Cloth* will patched be,
Though Rents thereby still wider made they see,
Till every Rag is quite worn out, and then
They with a *whole Robe* shall be cloth'd agen;
And they who own it, be secured more,
And much more dignifi'd then heretofore.
When they who would effect it, make their choices
As well by *Lot Divine*, as humane voices;
Whereto *self-seekers* never will agree,
Till by some *stright* it shall enforced be.

But when this comes to pass, there will appear
A new *Light* shining in our *Hemispear*
That will disperse the *Clouds* and *Fogs* which make
So many crofs each other, and mistake
The way to *safety*. Then, we shall perceive
Our Opposites desire to interweave
Their *Interest* with ours, and if sincere,
They shall, in what will be produced here
Partake; and both together then possess
Each other, and the world, in *Christian Peace*,
Till he appeareth to ascend the *Throne*,
Who must unite all *Nations* into one.

Then shall the glaring *Comets* which have seem'd
Fixt Stars, (and so by many are esteem'd)
Ev'n they of greatest magnitude, down from
Their heights be cast, and more despis'd become

Then

Then *Gloworms*, or those rotten Chips that glare
In darkness, as if *real lights* they were :
Then every *single Person* shall be brought
Unto his *Test*, and that which he hath wrought,
To trial comes; moreover they who now
By spoiles and by oppression powerful grow,
Will then become the scorn of every one,
Whom they opprest, desp's'd and trampled on.

Then they who large *Indulgencies* contrive
For others, that themselves they may forgive;
Who cunningly at *fast and loose* do play,
Who take to *morrow*, what they give to *day*;
And make their *seeming favours* means unto
Those mischiefs which their *malice* could not do;
Who, *Spider-like*, weave Cobwebs with pretence
To catch the *Flyes* alone, which give offence,
When none but *harmless Bees* their Engines take,
For *Wasps* and *Hornets* passage through them make
They who do sacrifice unto the *dead*,
That wherewithall the *living* should be fed;
Who justifie the *wicked* in their way,
And unto death *men innocent* betray;
These then, and all such like, shall to their *doom*
With horror, fear, and w.th amazement come.

Page 33, it thus follows :

Then from the *buried Oxe* will forth arise
A swarm of thrifty *Honey-making Flyes*,
That shall with sweetnes and with plenty store
These *Islands* from the *Midland* to the *shore*,
And spread their *Floating Hives* on all the *Seas*,
Twixt both the *Tropicks*, to th' *Antipodes*,
To make *Preparatives* for that which brings
Into one body all dispersed things.

Some

Some other things of no mean consequence
do foresee approaching, not far hence;
it so obscurely, that I cannot say
Without all doubtings, whereto tend they may ;
or far beyond my apprehension lies
the Chain of those remote *Contingencies*,
which draw on future things, because my *Glass*
through which the notions of them are to pass,
so defective, that they do perchance
represent them in some circumstance.
yet by the enlightnings which the *Sacred Writ*
in *Sanctified Reason* doth beget,
if we well heed, consider and compare
What things have been, with such as present are
to GOD and Men relating) we of some
things future , may aright inform'd become.

The Perpetual PARLIAMENT,
Imprinted 1650.

In this Poem the Author having More Poetico, ex-
pressed a Contemplative Vision , preparative to
what he intended, he thus proceeds, pag. 44.

—By what hath represented been,
By well consid'ring what I had seen,
By spelling out what ev'ry Character
Holds forth, to evidence those things that were
Thereby intended, I found out therein
Where that great work must first of all begin,
Which may make up our breaches, when thereto
Our selves we settle, as we ought to do.

I saw that on a future settlement,
And constitution of a *Parliament*
Upon a just *Foundation* laid, with speed,
A means of *Restauration* might succeed,
That introducing therewith, which might bring
Into right Order ev'ry other thing,
Our *outward Weal* promoting, if we take
That *course* whereof proposal I now make.
I am likewise perswaded (ev'n without
So much as any shadow of a doubt)
That by this *Parliaments* misconstitution,
We are uncapable of that fruition
Which we expect; that (for the most part) thence
Proceeds the cause of all our Indigence,
And that this *Parliament* is naytheless
The Chief, (if not sole means of our redress)
Ev'n this; which many at this day do seek
To bring (by disrespect) into dislike,
And to a nullity, as if thereby
They had no hopes of our recovery :
For by this *Parliament* GOD would effect
The future Settlement they do expect,
If they too long delay'd not the pursuit
Of an impartial rational *Recruit*.

Although the *Body* of it, being made
Of *Members*, which among them long have had
(And yet hath over-many) so corrupted,
That they have not alone much interrupted
Their *activeness* who discontinue sound,
But now are also likely to confound
The *whole at once*, by seeking how to please
Their *Lusts* or *Friends*; yet we might maugre these,
Re-tored be by those who have been just,
And to their utmost pow'r perform'd their trust :

is from those that we denominate
this Parliament, in them is lodg'd our *Fate*
Conditionally; yea, whatsoe're they seem,
This is (as things are) that which must redeem
Our Honour lost, and if then it shall
Dissolved be, down will their *Structures* fall,
Not to be rais'd without the cost of more
Then hath been spent upon it heretofore.

But, as they are, what prudent man can think
Will be long ere totally they sink?

or while they shall endeavour to subsist,

Without preserving of their Interest

Who chose them, or permit their dissolution,

With our late hardly gained *Constitution*;

Which now without enforcement can by none
Affected be, but by it self alone)

They shall henceforth for ever be unable
To gain a *Government* that will be stable,

Unles a *Phoenix*, yet unhatcht, arise

Out of their Ashes, with renew'd Supplies,

Which seeing that may probably be never,

They some *Expedient* must with speed endeavour.

In this, and after the 45th page in the *Imprinted*
Copies, the sense in many pages was so mistaken by
the *Transcriber*, or the *Printer*, that the *Expedient*
hereby intended, is confusedly exprest; the result
hereof was to this effect afore expressed; and it
thus follows, pag. 50.

Let them take notice, that the *Peoples rage*

At their *delayes*, is likely to engage

In some disorderly *Resolve*, unless

They see that followed with more seriousness,

Which they expect either in a *Parliament*
New-moulded, or by what's equivalent.
 For, 'tis conceiv'd their sufferings may thereby,
 And thereby onely, meet a Remedy :
 Which *Cure*, if misadvis'd I have not been,
 Must with the *Parliament* it self begin.

There is a *Course*, whereby without disgrace
 Or danger, they may bring a work to pass
 That will secure from hazards, cost and pain,
 Which without *thanks* or *profit* you sustain,
 Afflicting others too, by those *confusions*
 Which are encreased by irresolutions.
 Until a better, therefore, shall appear,
 Be pleased this *Expedient* to hear;
 And if thereby you find a likelihood
 Of ought conduced to your future good.
 Take heed that no *Self-Interest* divert
 That approbation whereunto your heart
 Inclineth you; for, GOD will find it out,
 And cross the *Counter-work* you go about.

In *England* and in *Wales* there is a *Shire*
 For ev'ry Week that's numbred in the year :
 According to the *Months*, by *Twelve* divide
 The *Counties*, with the *Persons* qualifi'de
 For *Knights* and *Burgesses*, proportioning,
 As near as may be, to an equalling
 The number of the whole, so, or so many
 Unto each *Month*, (without omitting any.)
 As certain then, the *Month* and *Day* wherein
 Each *Twelfth* part an *Election* shall begin.
 (The middle of the *Week* appearing best,
 As being farthest from the day of *Rest*)
 On the first *Wednesday* of each *Month*, let those
 By whom their *Deputies* are to be chose,

Respectively) convene in ev'ry Shire,
pon that Month and Wednesday every year,
which is to them assign'd; then, having chosen
At Months end) let each twelfth part of the dozen
end up their chosen men to represent
their Shires and Burroughs in the Parliament;
and, on that very day in which they come,
let all their Predecessors give them room.
thus one Month some, & Month by Month for ever,
let each Twelfth part still orderly persever
to take a turn, till ev'ry Shire hath had
Month in ev'ry year; then having made
heir choice, let them still enter, and withdraw,
successively, by a Perpetual Law,
to man a place of Trust supplying there,
by one Election, longer then One year.

Thus, as the Thames doth still continue one,
and, is the self-same River, though there run
new supply of waters ev'ry day
along her Channel; you continue may
the Parliament by Annual Supply
to be the self-same everlasting,
With very little change or molestation
to them, who chuse or represent the Nation.)
thus may the Parliament be both together
successive and Perpetual; yet neither
enjoying such a Perpetuity
as can occasion future Tyranny,
Or present Grievances (save such alone
as wholly can prevented be by none:) Nor shall we be endammag'd by Succession,
Or by Parliaments long Intermission;
but form a Constitution which will add
All Pow'r which may be for advantage had,

Either to gain what *best men* would effect,
Or to prevent the Mischiefs they suspect.

What I intend, may plainly be conceiv'd,
And, to that end, some things may be contriv'd
Much better, if your *Wisdom* shall refine
The rudeness of my proffered *Design*;
And by *Authority strict Rules* provide,
Whereby th' *Elected* may be qualifi'de,
And their *Electors* too; for 'twere unjust
In things of this *Concernment* those to trust
Who have disturb'd your *Peace*, until a time
For their *Probation* is allotted them;
And, till they likewise by their good desert
Make manifest a reconciled heart;
Their Merits being well weigh'd by such *Judges*
As may suspend usurped *Priviledges*.

And since, ev'n they who are the best affected
To *common Welfare*, often have elected
Such as deceive their *Trust*; since there's no eye
But GOD's, that sees the hearts Hypocrisie;
And, since we find it left upon Record,
(Ev'n in the Volume of the *Sacred Word*)
That LOT's were needful in the choice of those
To whom they did a *Supreme Pow'r* impose;
Since likewise when the purest *Congregation*
In all the world, had with deliberation
Elected *two*; a *Lot* was also cast
(Before an *approbation* thereon past)
To send forth him who was to be employ'd
In execution of the *place then void*,
That GOD might also have his *choice* therein,
It was no doubt vouchsafed to have been
Exemplar, that we might with warranty
In this approved *President* comply:

For GOD by his *Election* join'd with our,
Will probably upon the Elected pour
His Grace. This will moreover give content
To prudent men, and frequently prevent
The choice of those whom for sinister ends,
A numerous corrupted Party sends.

Why may not then? Why should not *Two be chose*
For ev'ry place that's void, and one of those
By *Lot*? that GOD therein may have a voice,
And join with men, in perfecting their *choice*?
Since they who do th's *Nation* represent,
Are GOD's *Vicegerents* in the Government,
As well as our *Trustees*, who would not more
In such a *Choice* confide, then heretofore
In their Elections? or then they will do
In Those hereafter not Elected so?

Why was it not, why should it not be thus,
If this the *Kingdom* be of GOD WITH US?
But that, *Self-seekers* know, were this admitted,
They by reputed *fools*, should be outwitted?
And not so easily obtain a power,
Hereafter to oppress and to devour.

To no good end have *LOT'S* been from among
All such *Elections* shuffled out so long;
Usurpers and *Intruders* do well know
Lots would their *Kingdoms* quickly overthrow;
Make them afraid, that *Christ* will reign indeed,
(As they with discontent oft hear and read)
And that without controul, in time to come,
They should not rant and revel in his *Room*
As now they do, and will, till we begin
A better *course* then that which we are in.

If timely some provision might be made,
To our *Elections*, *Lots* henceforth to add,

Much

Much Reformation would thereby redound,
And great advantages therein be found.
So might there also, if that whensoe're
Th' Elect to perform their duty were,
Some short speech might be made, or *cautions* read,
Whereby it should be offer'd to their heed,
How much it will concern them to take care
What *choice* they make, and what the dangers are,
Which may ensue, when some *Sinister ends*
The dread of *greatness*, or respects to *Friends*,
Makes them misplace their *trust*, and cast away
Themselves, and all, for ever, in one day.

This to prevent, 'twere fitting to make known
What *Trust* that is which is on them bestow'n.
What *Benefits* may gen'rally arise,
By chusing men *courageous, honest, wise*,
And fearing *GOD*: what *perils* will ensue,
(Which by forepast examples we may shew)
If *Cowards, fools, ungodly men, and vicious*,
Or to the present *Government* pernicious,
They should elect. They may likewise, declare
How qualify'd such persons should appear;
And warn them, that they never do unhallow
Their *Choice* with any, such as these that follow.

Men over-talkative, affecting much
To hear themselves speak; for, not many such
Can *keep or give good Counsel*; and they'l prate
Much precious time away in *vain debate*.
Your *Common-Gamesters*, for they are not just
Unto themselves, and them we should not trust
With other mens Estates, who have been known
To lose, or hazard desperately their own.
Men to their pleasures over-much addicted;
For *Publike Work* will be by them neglected.

Chuse not men evidently *avaricious*,
Or of Promotion greedily *ambitious* ;
For if their ends thereby obtain these may,
They will be bri'b'd their *Country* to betray;
Or quite neglect their *Trust* to court their *Whore*,
And shame their fellows, if they do no more.

Of *Irreligious Persons* make no choice,
For these will very seldom give their voice

But in the *Negative*, to any motion
That may be for advancement of *Devotion*.

Chuse none who are defam'd in any kind,
For such as they will an occasion find
To hinder all enactings that restrain
Ill manners, or to *sober life* pertain.

Elect not *Children*, for it is unfit
That in your *Sūprem Councils* they should sit
To vote in Grand Affairs, whom *Law* restrains
From managing what to themselves pertains.
Chuse none who are observed to withhold (could:
Their long due debts, when they discharge them
Nor *Outlaw'd persons*; for unfit are they
To make us *Laws*, who would not *Law*.

Chuse none who shall solicit or propose
That they for your *Law-makers* may be chose.
Nor such as their *Electors* by th' abuse
Of *Feastings*, *Wine* and *Banqueting* seduce :
For they who shall (*uncall'd*) themselves advance
To that great *Work*, have much more *arrogance*
Then *real worth*; and it is ten to one
They for themselves have somewhat to be done, &c.

There are many other particulars pertinent to
the *Trust* mentioned in this *Poem*; as also, other *pre-
cautions* and *predictions* of the good and evil conse-
quence.

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And great advantages therein be found.
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Elect not *Children*, for it is unfit
that in your *Sūprem Councils* they should sit
to vote in Grand Affairs, whom *Law* restrains
from managing what to themselves pertains.
Chuse none who are observed to withhold (could:
their long due debts, when they discharge them
Nor *Outlaw'd persons*; for unfit are they
to make us *Laws*, who would not *Law*.
Chuse none who shall solicit or propose
that they for your *Law-makers* may be chose.
Nor such as their *Electors* by th' abuse
Of *Feastings*, *Wine* and *Banquetings* seduce :
for they who shall (*uncall'd*) themselves advance
so that great *Work*, have much more *arrogance*
then *real worth*; and it is ten to one
they for themselves have somewhat to be done, &c.

There are many other particulars pertinent to
the *Trust* mentioned in this *Poem*; as also, other *pre-
cautions* and *predictions* of the good and evil conse-
quenc^e.

quences likely to ensue, in that *Poem* hinted, with purpose onely to bring those things to consideration, which wiser men may improve, according to the *Author's* intention, by a better method then here proposed: therefore to the perusal thereof the Reader is referred.

The AUTHOR'S EMBLEMS,
Have at 1635 Imprinted 1634.

THIS Book, written by the said *Author* in his younger years, is a *Poem* in Folio, containing two hundred *Figures* engraven in Copper, and illustrated with *Morals*, and a *Lottery* annexed, the better to insinuate into young Readers, those Divine *Morals*, and *Civil Documents*, which are theretofore tended to consideration. Out of those, a few only are collected, the rest may be perused in the Original.

In the First Book of *Emblems*, pag. 2, is a *Lantern* head fixed upon a *Basis* of *Stone*.

Still fixt, and with triumphant *Lantern* crown'd,
Is trusty *Wisdom*, which expressed thus
Among some old Impressa's we have found,
And much this *Emblm* hath instructed us.
From hence we learn, that *Prudence* doth not flow
From those unconstant men, whom ev'ry blast,
Or flight occasion turneth to and fro,
But from a settled head that standeth fast.

Who ever shoulders him, he gives not place;
That storm soe're his Times or Fortunes breath,
neither hides his brow, nor turns his face,
keeps a look undaunted ev'n in death.

the Laureat Head upon a Pillar set,
his intimates, and his Bay-wreath doth shew
that Constant Wisdom shall a Conquest get,
then Giddy Policy prevails not so.

If therefore, thou art willing to be taught,
propose good Ends, with honest means thereto ;
and therein constant be, till thou hast brought
that to perfection, which thou hast to do.

et neither flat'ring Pleasures, Fear, Disgrace,
or Scoffing Censures, Threatnings, or the Slights
in his fawning Sycophants, obstruct that Race
which a blameless Prudence thee invites.
, and though others plot, conspire and undermine,
fixed, keep then a plain right path; let not their Course
take thee without just cause to alter thine,
thereby though for the present it may seem the worse:
few one see that thus acts, puts Policy to Shool,
And makes the Machavilian prove a fool.

In the same Book, pag. 5.

A Spade, a Serpent, and a Wreath of Laurel.

n'd, suppose you, Sirs, those mimick Apes you meet
strange fantastick habits, or the Rabbie
hat with gay Clothes embroyder out the street,
re truly worshipful or Honourable?
can you think, that to be born the Son
f some rich Alderman, or ancient Peer,
t, that the Fame your Predecessors won,
ay claim such Wreaths as due deservings wear?

Is honour due to them who spend their dayes
 In courting one another, or consuming
 Their Fortunes and themselves on Drabs and Plays
 In sleeping, drinking, and Tobacco fuming?
 Not so; for (though such Fools, like children, play
Gay Titles on each other) Wise men know
 What slaves they be, how despicably base,
 And where such Attributes would better show:
 An idle body clothes a vicious mind,
 And what at best is purchas'd by the same,
 Is nothing else but stinking smoak and wind,
 Or frothy bubbles of an empty fame.
 True Glory none did ever purchase yet,
 Until he to be *Virtuous* did attain;
 And all their *Virtues* are but counterfeit,
 Who labour not for what they would obtain.
 And this Impressa doth infer no less;
 For, by the Spade is Labour here impli'de;
 The Snake a virtuous Prudence doth express,
 And Glory by the Wreath is typifi'de:
 For where a *virtuous Industry* is found,
 It with a *Wreath of Glory* shall be crown'd.

In the same Book, pag. 8.

The Emblem is a Skeleton, with this following descant

Why, silly man, so much admirest thou
 Thy present Fortune, over-valuing so
 Thy person, or the beauty of thy brow,
 And in fantastick habits clothed go?
 Why dost thou live in riotous excess,
 And boast as if the flesh immortal were?
 Why dost thou covet so, why so oppress,
 And o're thy fellow-Creatures dominere?

Behol

Behold this *Emblem*, such a one was he
Whom this doth represent, as now thou art ;
And such a fleshless *Rawbone* thou shalt be,
Though yet thou seem'st to act a comelier part.
Observe it well, and mark what ugliness
Stares through the *sightless eye-holes* from within;
Note those lean *Crags*, and with what gaucheness
That horrid countenance doth seem to grin.
Well heed it; and when thou hast seen the same,
Lick down that *Pride* which puffs thee now so high.
Oast not of shape or features, but (for shame)
Repent of all thy former *Vanity* ;
And, having learn'd that all men must become
Such bare *Anatomies* (that such a Fate
No mortal *Pow'r* or *Wit* can guard thee from)
Live so, that *Death* may better thy Estate.
Consider who created thee, and why;
Awse up thy *Spirit*, ere thy *flesh* decays,
Pursue things *honest*, with true *Piety*,
And seek thy welfare in thy *Makers* praise :
So when of life and form death shall deprive thee,
Life with *Eternal Glory* GOD will give thee.

In the same Book, pag. 11.

The Figure of one rowling a Stone up a steep Hill.

Massie *Milstone*, up a tedious Hill,
With endless labour *Sisyphus* doth rowle,
And down (when rais'd aloft) it tumbleth still,
To keep employed his afflicted soul.
On him this toyle is feign'd to be impos'd,
To be (though vain) perpetually assay'd;
But, some there be, by no such streight enclos'd,
Who on themselves as endless tasks have laid:

Yea, knowing not (or without care to know)
How they are worn and wearied out in vain,
They plunge themselves into a world of Wo,
To seek *uncertain ease, in certain pain.*

Such *fools* are they, who dream they shall acquire
A mind content, by scrabbling still for more;
For *wealth* encreasing, doth increase *desire,*
And makes less contentation then before.
Such also they, who their endeavour stretch
To climb by *Title*s to true *Honours height;*
For having gotten one *Ambitions reach*
Another, comes perpetually in sight.
And their stupidity is nothing less,
Who fancy, flesh and blood may raised be
Unto the top of perfect Holiness:
For at the best, corrupt and vile are we.

Yet, we are bound in *Faith*, with *love and hope,*
To rowle the *stone of good endeavour* still,
As near as may be, to perfections top,
Though back again, it tumbles down the hill.

For then, what *workes* had never power to do,
GOD by his *Grace* will freely bring us to.

In the same Book, p. 13.
A man in a Boat with Sails and Oars.

No wonder he a prosperous Voyage finds,
Who hath both *Sails* and *Oars* to serve his turn,
And still assisted with propitious *Winds*,
Is to his wished *Harbour* timely born.
Nor is it very strange, if they who lack
Those *helps* on which the *Common Faith* depends,
And from their hop'd for Aims repelled back,
And miss of that to which their labour tends.

ot in the *Ships*, the *Winds*, the *Oars or Sails*,
Nor in the want of outward means) alone,
onsists it, that our hope succeeds or fails,
ut most in that which men least think upon.
Some well endeavour, and their pains are blest
ith Gales that are so prosperous, that they
ye safe and swiftly on among the best,
hilist others toyle hard, and are cast away.
ome long time on this Worlds wide *Ocean* float,
nd, seldom *Winds* or *Tides* assistance have ;
or *Sail*, nor *Oar*, nor *Anchor*, nor *sound Boat*
joying, neither skill themselves to save,
nd yet escape. Some other too there are,
ho neither want fit means, nor do neglect
nd *Industry*, nor are without due care,
t active skill, yet find small good effect.
However, let still thy *Intent* be just,
hen add what means thou canst to compass it;
nd, though means fails, admit of no distrust,
ut fearlessly to GOD thy wayes commit.
For he, where *Faith* and *Honesty* he finds,
Turns loss to gain, and storms to prosperous winds.

In the Fourth Book, p. 257.

The Figure is an *Hour-Glass*, and the Sand
almost run out.

his *Glass* declares how *Time* doth pass away,
nd if th' annexed *Motto* truth doth say,
he *Time* that's gone, is lost. This to be true,
xperience too doth manifestly shew.
ow fast their time departs, they least perceive,
om whom it steals before they take their leave

Of

Of what they *love*; and their *last hour* is run,
Before they do suppose it is begun.

Therefore, how fast it slide, let them be taught
Hereby, who foolishly put out of thought
Their *latter end*, or alwayes do presume,
Or overlargely hope on *time to come*:
The *present hours* nor thankfully enjoying,
Nor prudently or honestly employing.
Else these will peradventure too late find,
When better understanding brings to mind
How foolishly they hitherto have spent
Time past, that 'tis not to their detriment
Lost onely, but which is much worse then so,
Lost with a thousand other losses too:
Which to redeem, nor *Wit*, nor *Wealth*, nor *Pow*
Can purchase them *one minute of an hour*.

Consider this, all ye that spend the *prime*,
The *Moon-tides*, and the *Twilights* of your *Time*,
In *Play-games*, or inquest of *needless things*,
As if ye could at pleasure nip *Times wings*,
Or turn his *Glass*, or had a *Life* or twain
To *live*, when you had fool'd this out in vain.

Short is the *present*, lost times passed be,
And *Time to come* you are not sure to see.

It would make this *Review* too long to be called
Breviate, if it should be enlarged with any more
of these *Emblems*; and it may be hoped these few glea-
ned out of them, will suffice to make that heed-
which is *precautioned* and *predicted* in those *Four*
Books; and that some also who did read them here-
tofore either *negligently*, or in *sport* onely, will per-
use them to better purpose.

Interjection, occasioned by a sudden Ejaculation, whilst this Review of Neglected Remembrances was transcribing; which shall here stand inserted, thought it be no part of what was heretofore expressed, or intended to be hereunto added.

*LAS ! in this Review, to what good end
My words, my time and labour thus to spend
I enforc'd ? Why am I troublesome
others and my self, of things to come
past, still to make mention ? since I see
no judgments, whereof sensible men be
from day to day) nor Mercies, which betwixt
those judgments intervene, or intermixt,
which heeded are ? although they such have been,
are not in one Age or Place oft seen.*

*Oh Times ! Oh Manners ! how far wil these Nations
proceed at last in their Prevarications,
GOD thereto a bounder shall not set,
and they seek him no more then they do yet ?*

*Our Posture at this present is the same
with Isr'els when they forth from Egypt came.
No Mountains on both sides of them they had,
wherein no Pass in safety could be made;
before them was a Sea, where Ship or Boat
to waft them over, could not then be got.
Behind them, Pharoah with a dreadful Host
insu'de them, to recover what was lost,
and to reduce them to that servile state,
which they were hopeful had been out of date;*

Or

Or to destroy them quite, where did appear
No likely hope of a *Deliverer* :
For means of safety they could none espie,
Within the prospect of a *carnal eye*.

They, thus affrighted, to the *LORD* then cri'd
Not as they should, who do in him confi'de ;
But with more *fear* then *faith* ; nay, worse then so
They murmur'd, and upbraided *Moses* too,
In an uncivil and ingrateful mode,
As if without a warranty from *GOD*
He had imprudently pursu'd a course
Which they *fore-saw*, and told him would make won
Their bad *Condition* ; yea, exprest a will,
Slaves (as they had been) to continue still.

Yet he (the meekest person who then liv'd)
As if he neither at that time perceiv'd
How him they injur'd; or how justly they
Deserv'd what seemed probable that day,
(Or how much base, unmanly *slavishness*
Their own tongues did apparently express)
He wav'd their *murmurs*, whilst they were afraid,
As if nought had amiss by them been said:
And, like a loving *Father*, speaking to
His *Children*, (knowing not when they mis-do)
Said gently thus : *Fear not, stand still and see*
With patience, how ye shall del ver'd be :
For these *Egyptians* who are now before
Your eyes this day, shall never fright you more :
And so befel it; for next morn they saw
Their foes ly'e dead, of whom they stood in awe,
Drown'd by the waves, and on that *Sea-shore* cast
Through which they dry-shod, and in safety past.
Yet both that, with those *Mercies* wh ch before
GOD had votuchsaf d (with very many more

oon after) seemed to be so forgot,
if they them, or him regarded not.

Now at this present time such is our case,

We are beleaguer'd as that People was;

With hazards upon every side confin'de;

With dangers both before us, and behind;

Not onely having many Foreign Foes,

But some likewise at home as bad as those;

And, worse within us also, who have brought us

To greater streights then all our Foes without us.

Those Jews we parallel in ev'ry thing,

Who injur'd Moses by their murmuring :

And, are as thankless unto GOD, who hath

Here acted, both in Mercy and in wrath,

As many Wonders as by him were shown

In Egypt when King Pharob was o'rethrown;

(Though they appear not such unto their sence,

Who shut the eyes of their Intelligence)

We as distrustful are as they, as giddy

In ev'ry Tryal too; we are as ready

To make a Golden Calf, and to prefer

That Idol before our Deliverer.

As much as they, we long to reposess

The Flesh-pots of our Lusts, our Slavishness,

(Which we did cry to be deliver'd from)

As soon as into any streight we come.

Yet, GOD hath been to us (and at this time)

Continues the same GOD he was to them.

Though their example, which should make us better,

Hath made our Provocations much the greater,

He with us dealeth, as a Father mild,

Whose heart is grieved by a foward Child;

And, as he did with stubborn Ephraim

When Anger and Compassion moved him

To cry out thus, *What shall I do to thee?*
For at a stand with us he seems to be,
Both by his frequently himself estranging,
And by his oft returning, and oft changing
His *Judgments* and his *Mercies*, that we may
Be changed, and reform our *crooked way*.

We have this day (though in another mode)
The daily *Presence* of our gracious GOD
To lead us through that *Wilderness of Sin*
In which we have a long time wandring been:
He guides, guards, and provideth us Supplies
In all our wants, (though in another wise)
And is with us as wonderfully here,
As when his *People* brought from *Egypt* were.
The self-same *Cloud* and *Pillar* we have had,
(Though varied) and, as effectual made
To all intents and purposes, as they
Then had; and to refresh us in the *way*
Unto the *Land of Rest*, we have that *Rock*
Whereof they drank, unto that purpose broke:
And, though we oft stray, shall to what we tend
Attain, when we are at our Journeys end;
If we believe, and persevere to do
So much as GOD enableth us unto.
For, he requireth not from any one
A scruple more then may by him be done;
Nor doth expect from any to receive
More then what he at first, or last shall give;
Because of all omissions and mis-actions,
He hath in full accepted satisfactions
By his *Deservings*, who secure us may
From whatsoever *Debts* we cannot pay;
If on his *Mediation* we depend,
With *Faith* and *Penitence* at our lives end;

That *Mark* retaining, which distinguishest
Christ's chosen Sheep from Goats, in Life and Death;
To wit, that *love to him*, and to each other,
Which knits for ever, *GOD and Man together.*

This is that *everlasting Gospel* which
We were foretold, an *Angel* was to preach
To ev'ry *Kindred, People, Tongue and Nation*
Throughout the earth to bring men to *Salvation*:
And, for a *preparation* thereunto,

He cry'd aloud, (as all true *Prophets* do)
Fear *God*; to *Him*, and to the *Lamb* give praise,
For now the hour is come, (these are the dayes)
Wherein his *Judgments* must be pour'd on them
Who shall not glorifie and worship him
By whom *Heaven, Earth, the Fountains & the Seas*
Created were, and ev'ry thing in these.

The fear of *God* is that which first lets in
True *Wisdom*; that brings *Penitence for sin*:
By these within the heart of man is wrought
Such *Faith* and *Grace*, that they then taking root,
Do seasonably bring forth such blessed *fruit*,
As by degrees destroys the *thorns* and *Weeds*
Which either choak or starve the *holy Seeds*,
From whence the means of those enjoyments springs:
Whereof to us that *Gospel* tydings brings.

This method long ago was practised
By *John the Baptist*, when he ushered
Christ and his *Everlasting Gospel* in,
By preaching of true *penitence for sin*:
And thereby did prepare before his face,
The way intended, to *soul-saving Grace*.

Such *Consequents*, as promis'd are to spring
From *Christ* and his *apostles* publishing

This *Gospel* (whether it shall come abroad
As preached in the ordinary mode,
Or by the *Holy Ghost*, which oft conveighs
The same by extraordinary wayes)
Are without fail to them vouchsaf'd for ever,
Who entertaine it ; and shall still endeavour
Conformity, sincerely, that to do
Which *Grace* and *Nature* them inables to.
But everlastingly it shall not be
Preacht in this World : For this believe must we,
That his *Commission*, who Authorized
Those men, by whom it was first published,
Is nigh expir'd ; and that it shall not last
One minute longer, when that date is past ;
Which will be in that *Moment* wherein all
Shall die, or changed be ; but sooner shall
Be so to them, who summon'd are away
By *Death*, before that *Grand Assizes day*.

If it be so, let us take timely heed
What *Doctrine* thence, doth by result proceed :
For *Christ himself*, is he who did predict
The *Judgments* which we both feel and expect.
He is that *Angel in a Mystery*,
Who through the midst of the Heavens did flye.
Twas he, whom 'twixt the *Heavens* of the *Law*
And *Gospel* many *Prophets* flying saw,
To bring the *News* and *Means* to every *Nation*
Of Peace on Earth, by reconciliation
'Twixt *GOD* and *Man*. We have already seen,
Some of those *Tokens*, which foretold have been,
To signifie to us the *General Doom*,
That should soon after their appearance come ;

and should they be commemorated here.

very evidently would appear,

that hitherward it speedily advances

[to them who heed well the known Circumstances]

[in GOD's and humane Actings. He hath pour'd

the Vio's forth, whereby some are devour'd,

and some tormented ; yet, most men grow more

blasphemous, and more wicked than before.

and had we no sign else to predeclare

[we,] the sounding of the *Seventh Trump*, is near,

we that, and those *Divisions*, which of late

publicks, Realms, and Persons separate

from others, and themselves ; we need not shew

another Symptome of what will ensue.

To hasten such *Dooms* (among other *Crimes*)
which are predominant in these our times)

One I have seen reiterated here

With impudence in publick ev'ry year,

Which will not go unpunish'd, though the *Nation*

hath entertain'd it with much veneration :

but I have yet no warrant to declare it,

and therefore till I have so, will forbear it.

With these, there is likewise one *special Sign*

concurrent, mention'd in *Records Divine*,

Not least considerable) 'tis a defection

Wanting of that *Natural affection*

Which constitutes the *Manhood*; for that *sin*

Doth to be *Epidemical* begin;

Sea, ev'n the natural *Act of Generation*,

Which was ordain'd for our preservation,

Doth corrupted into an excess

Of brutish *Lustings*, beyond beastliness,

And filthiness, grown up to such a height,

That many in their *sins* take less delight

Except

Except they lawlesly be carried on,
And shall be likewise impudently done.
To which end, ev'n our honest *Recreations*
Are lately scandalized by these *Nations*,
And oft abused; yea, the *Tunes* and *Songs*
Which to a sober merriment belongs,
Are so estranged now from what they were
In former times, (and within Sixty year)
That in my apprehension there doth seem
So vast a diff'rence betwixt *these* and *them*,
As 'twixt the croakings of a *Ravens* throat,
And *Linnets*, or a *Nightingales* clear note.
Which unto me appeareth to portend
Our *pleasant things* are drawing to an end;
And, that our *sins*, and their deserved *doom*
Are now almost to their last period come.

One *Sign* more I will add unto those many
Foremention'd, which as *signal* is as any :
Some of the true *Christ* do begin to doubt,
And where to find another, hunt about ;
Not wanting such as will be undertaking
To bring them unto one of their own making.
Thus much, as I believe, his words implies,
Who said false *Christ's* and *Prophets* should arise
In latter times; for I have in my dayes
Seen that to be fulfilled many wayes.
The greatest number *Christians* now profess,
Send one another unto *Antichrist*,
And say that's he : In *Turky* at this day,
He is expected, (as reports do say.)
And many last year were in expectation
To hear thereof, ere now, a confirmation.
And I, because I credit not that *Fame*,
A man of little *Faith* reputed am.

we confidently tell us he is here,
wit, in this *Church* whereof now we are;
d, so I hope, although it may be thought
e have not entertain'd him as we ought;
or are so charitable unto them,
ho conscientiously do worship him.

Some say, he's there, in such or such a place
herein a *secret Meeting* is, or was;
me other send men to the *Wilderness*,
irming he is there; perhaps by this
ruding, that he by the *Humane Creature*,
y found be in his own *wild until'd Nature*:
tthis believe not, for till thither he
mes of *himself*, found there he cannot be,
r any where, save where that *Love* resides
ich doth expel that *self-love* which divides
Flocks, and causeth men no care to take
ose breaches to repair, which *Pride* doth make.

many take into consideration
w to improve aright this *Visitation*;
ey do both good and evil things mis-name,
t wicked they acquit, the *righteous* blame;
eir *Interests* sometimes confound together,
th'one sometimes apply what's due to th'other;
d, as the *Jews* (their type) did justifie
emselves in acting that *Impiety*,
which they are corrected; we begin
say, like them, the troubles we are in,
loss of all the good things now bereft,
all us onely because we had left
h *Idolizing*s, as when *Spice-Cakes* given
an *Oblation* to the *Queen of Heaven*,
them omitted were. Such thoughts have we
GOD, and of those *Judgments* which now be

On us inflicted, yea, their parallel
We are in all, wherein they did not well.

I am not able to enumerate
The many wayes whereby we separate
From one another; nor dare say how few
Go right, if there be but *one way that's true*.
Nor know how to be safe, unless there were
As well a preaching to the *heart*, as *ear* :
For, most what now proceeding from the *mouth*
Is, only counter-pleadings between *Truth*
And *error*; which both sides, to fortifie
With so much confidencie do applie
The *words or meanings* of Gods *holy writ*,
That, had we no way to ascertain it
But these, or those mens, or my *yea or no*,
None could know what they should believe or do.
For, as well *Supream Powers* as *private men*
Are *Patrons* of gross errors now and then,
And by *Authority* that is supprest
Which was by like *Authority* profest.
With ev'ry *windy Doctrine* flur'd about,
Some are not half so zealouslly devout
And resolute professors of what's *true*,
As of what is *Heretical* and *New* :
And others oldest and *sound Truths* condemn,
Because they are but *Novelties* to them.

Some term all those *Phanaticks* who dissent
From them in *Judgment*, although innocent.
Some call them *Saints* and *Martyrs*, who by some
Are judg'd the cause of all the *Plagues* now com
The *Romanists*, unto our *Separation*
From them, ascribe this present *Visitation*.
Some others say, it is our *toleration*
Of their *Idolatries*, which plagues this Nation.

Some to entrenching on mens Consciences
Impute it. Some to our tolerating these.
Some to expelling of the *Hierarchy* :
Some to suppressing the *Presbytery*.
Some to Rebellious actings against *Kings* ;
Some other unto quite *contrary things*.
And the result of all summ'd up together,
is this, Each shifts his guilt off to another.
But, GOD before the *Round* hath wheel'd about,
Will find the principal *Offenders* out,
Either while time runs on, or, when he shall
To universal *Judgment* summon all.

That which should have *two feet* to stand upon,
We cripple, by allowing it but *one* :
Some zealous are for *Temples* built with *stones* ;
Some for those spiritualiz'd in *flesh and bones*.
Some are for *Conquests* by the *temp'r al Sword* ;
Some to be *Victors* by the *Two-edg'd Word*.
Some look for *Christ* in that *Jerusalem*
Which was in *Palestine*; and some for him
(In that *Jerusalem* which doth descend
From Heaven) do in *Faith* and *Hope* attend :
And, too too often also, they who be
At *union* in their *Judgments*, disagree
So long (for *By-ends*) timely to improve
Their *knowledge*, *faith* and *works*, by *Christian Love*,
That in all, whereby they to morit thought,
Their Labour's lost, and all for which they wrought.

Delusions now so many are, and such
In these last times, that they endanger much
Ev'n GOD's *Elect*; and do presignifie
The day of *Vengeance* is approaching nigh:
And partly seems to be charactared
By what the best men *hope*, and worst men *dread*.

Q

However

However, let no soul despair that hath
 Sad apprehensions of the day of *Wrath* ;
 By this, or what in my *Review* you find
 Conditionally predicted, to remind
 What was neglected ; for, among us here
Christ's everlasting *Gospel* to our ear
 Is preached yet; and, not yet is the day
 Of *Reconcilement* passed quite away.
 Come, let us therefore, ere it shall grow dark ,
 To scape the *Storm* and *Fire*, flye to th' *Ark*
 Which hath been slighted; there is yet a place
 For *Mercy*, and an open door for *Grace*.
 When *Penitence* brings *Reformation* in,
 It makes a *Blessing*, what a *Plague* had been :
 Yea, then 'twill to her *future weal* be turn'd,
 That this great *City* was to ashes burn'd:
 She *Phoenix-like*, shall gloriously arise
 Out of that Rubbish wherein now she lies;
 And I, which now am disrespected here,
 Shall have a *Monument* erected there.
 GOD all advantages to save us, takes,
 Forsaketh none, till him he first forsakes;
 Made not one man (though some so please to say)
 To be a sinner or a *cast-away* :
 But all in *love*, that they might be by *him*
 Possessed with delight, and *he* by *them*,
 For, when the *sin* of one had all destroy'd,
 That his *Love* should not thereby be made void,
 He to redeem them gave his *only Son*,
 Who ransom'd all again, excepting none.
 Still by his actings in the *dispensation*
 Of *Judgments* and of *Mercies* to this Nation,
 (Ev'n by the late *Plague* of *devouring fire*)
 He manifests, that he doth not desire

Our total Ruine ; but, takes all occasions
Allow'd by Justice, for our preservations :
And though our sins as red as Scarlet show,
He can and will make us as white as snow,
If we repent them ; or, if we but would
Endeavour it so far forth as we could :
For, he in sinners deaths takes no delight,
Or, any without cause to grieve or smite :
But in pure love dispenseth his correction,
To bring our happiness unto perfection.

This is my Creed, which should I not confess
To glorifie GOD's Love and Righteousness,
When by occasions thereto mov'd I am,
That others may likewise believe the same)
Imerited to be shut out from those
To whom GOD everlasting Mercy shows :
For, could we see, or apprehend how near
He standeth, when far off he doth appear,
Co-operating for , and with us too,
(In that which for our selves we cannot do)
We wouldmore love then fear him(though his blows
Are very sharp) since intents by those,
Is hammering the self-love of the Creature
Into the Will and Temper of his Nature,
To make true Union, which till then, will be
Imposible; for, nothing can agree
With ought so perfectly as to unite,
When diametrically opposite,
As those two Natures be; because the other
Th' one would destroy, if till then knit together.
Repine not therefore, at what GOD shall do,
What ere it be, but willingly thereto
Submit your selves, and heartily repent
Your Provocations. Let us all lament,

Not thereto frightened by a slavish fear
 (Of *Judgments* which now felt or threatned are
 By this *Review*) but in pure love to him
 Whose *Mercy* saves, when *Justice* might condemn
 And persevereth to redintegrate
 By *Love*, ev'n those who persever'd in *Hate*.
 Do thus, and then the *Judgments* which in part
 Now executing are, GOD will divert.
Repent what you have done, and he will too
Repent of what he threatned hath to do.
 For such *Repentance* well consists with that
Immutability which doth relate
 Unto the *Deity*; and will accord
 With Attributes ascribed in his *Word*.
 Yea, though from my *Predictions* you scapefree,
 I shall then counted a *true Prophet* be;
 And this my *Interjection* will appear
 Not so improperly inserted here,
 As I my self suppos'd, when 'twas begun,
 It would appear to many, being done:
 For, till I had compos'd what here is pen'd,
 I knew not all whereto it might extend;
 Nor know I yet: and therefore I do leave it
 To such effects as GOD shall please to give it.

But how *my soul!* how came it so to pass,
 That this *Ejaculation*, with *Alas*,
 (And with *sad Misings*) was begun at first?
 Since thou dost know, that when things are at worst,
 GOD then comes in, and often doth repair
 Our *Breaches*, when brought near unto despair?
 The *aid* delay'd a while, he brings at length,
 (Ev'n when we have no likely means, or strength
 To help our selves) why then shouldst thou be sad,
 Who frequently experiments hast had

That

that *Mercy* hath to thee been more then doubled,
When others thought thee most extreamly troubled
Thou wert vouchsaf d the greatest inward Rest,
When in thy *Body* thou seem'dst most opprest;
And to be kept unharmed in the *flame*,
Is more then preservation from the same.

Then what thou haft perswaded others to,
Continue (as thou hast profest) to do:
In what GOD's glory may advance, persever;
Depend on him; be pleas'd with whatsoever
He either shall permit, or hath decreed,
And to discharge thy *Conscience* still proceed,
Not fearing that thy *labour* or thy *cost*
In doing of thy *Duty*, will be lost:
For fully recompens'd thy pains would be,
Though thou shouldst edifie but *two or three*.

The *World*, the *Devil*, yea mine own flesh too
(Offended much with what I say or do)
Conspire together, and Confederates be
Both to discourage and disparage me;
Pretending they have somewhat to produce,
To prove me blamable without excuse:
(And may destroy me, if nought intervene,
To bar the prosecuting what they mean)
Yet I defie them both to act and say
The worst they either would effect, or may;
For, though they find me many grains too light,
Have a white Stone that will make up weight,
And such a *Friend* as hath on me bestow'n
A Righteousness more perfect then mine own.
He cheers me with assurance that he will
To me what he hath been, continue still;
By GOD's free-gift this hope, this faith I have,
And they will send me safe beyond my *Grave*.

VATICINUM CAUSUALE,
Imprinted 1655.

THIS being composed upon a special Occasion
whilst Oliver Cromwel was in Power, the following Prediction was therein expressed, pag. 12.

And now great Oliver, to thee likewise
Let this be known, and do thou not despise
The Publisher. GOD doth expect to have
Honour from him to whom he honour gave :
That such as bear Rule over men be just ,
That they their Vows infringe not, nor his Trust:
That they consider he bestows large Measure
Of Pow'r upon them, not to act their pleasure,
Or to fulfil their Lusts; but doth enlarge
His Bounty, that their Place they may discharge
With Courage : That he Riches doth provide,
Lest Avarice might draw their hearts aside,
Or wants, to do Injustice them compel :
That he gives Honour, not to make them swell
Above their Brethren, but them to exempt
From what may mis-befall them by contempt.
And, that all these things are on them bestowed
Much more for others sakes, then for their own.

Know, Sir, that GOD, from persons in your Place
Expecting all this, and to that end gives Grace
And Pow'r for asking; and what ere some say,
That he no man compels to go astray,

Nor

or leaves nor hardens any (not the worst)
I love to selfness makes them leave him first.
If this, thou well considering, shalt act
E cordingly, performing thy *Contract*
ith GOD, and with his *People*, he shall then
ve thee the loves and hearts of all *good men*:
uthee as firmly as the *Rocky shores*,
which slight the *Ocean* when it foams and roars.
My Name shall spread and glorifie much more
en all thy *Predecessors* heretofore.
In *Fame's Book* thou maist enrolled be,
The first who made this *People* truly free;
First-born of those *Vice-Roys* who shall take
er Thrones from Him, whose Kingdom down
Monarchies of Tyrants, with all those (wil break
to help patch up the *Clay and Iron Toes*,
Reliques of that *Image* which hath been
The Prop of him that's call'd the *Man of Sin*.
this may be, and if thou strive to go
way that open lies, it shall be so.
lose not this advantage for a *Bubble*,
which in *vain hope* begins, and ends in *trouble*.
And lastly, be it known, not by event
which may be to thy future detriment)
by *Precaution*, that if fail thou shalt
Without this *Peoples* obstinate default)
what they justly from thee may expect,
ho art advanc't their *Freedom* to protect)
shalt abuse thy Pow'r them to oppress,
leave them unreliev'd in their distress,
that they shall be forc'd to cry and call
GOD for aid; he hear and help them shall,
tch what's misdone, and (though their former sin
hgreat and full of Provocations been)

He, for the present time, will pass it by,
 And on thy failings onely cast an eye,
 Avenge their *Cause*, call thee account to give
 Of all thosē favours which thou didst receive,
 Of that late *Mercy* too, among the rest,
 (Which did occasion what is here exprest)
 And with much *indigation* cast thee down,
 When to its height thy *confidence* is grown.

There were several *Addresses* made to Oliver Cromwel, and his Son Richard, by this *Author*, while they exercised the *Supream Power*, amounting above Two Quires of Paper; in which were many Seasonable *Precuations* and *Remembrances* tendered with a sober boldnes; as also many *Projections* of what would succeed, if they neglected what was thereby *precautioned*, which are now observed to have been verified: But these being delivered (sealed up) into their own hands, and not printed, are all omitted in this *Review*.

Verses to the King's Majesty :

Written immediately after His Restauration,
and imprinted Anno 1662.

In the sixth page, the Author thus proceeds with
what he had begun.

I had presum'd a personal Address
Long since; but difficult is an Access
For such as I appear, who hazard blame
And disrespect enough, where I now am,
Because that which to do, my Conscience calls,
Is by some numbered among Criminals.
In that regard this Paper must make way
For gaining an admittance, as it may,
And will perhaps presented be by some
Who shall have entrance where I must not come.

I cannot write strong lines with swelling words,
Whose Elegancy scarcely room affords
For sober sense; nor muster up their Names
Whom History, or whom Tradition fames
For brav'lt Achievements since time first begun,
And then say, You have all of them outgone;
And think my foolish Words may add unto
Your honour, more than your own Deeds can do.
Or, that there's any wise man who gives Creed
To what they in a flat'ring Poem read.

It it is not in the Pow'r of any other
By Pen or Tongue to clear up, or to smother

R

Your

Your true *Deserts*; for in Your *Self* that lies,
 Which either them *be-clouds* or *Dignifies*.
 No other thoughts I entertain of You,
 But such as I may *think*, and you *allow*.
 Yet to extol Your Worth, I shall not dare,
 Till I know truly what Your *Virtues* are.
 For though to *Flat'rs*, all *Kings* seem to be
 Of like *Desert*; they seem not so to me.
 I'll serve You faithfully in what I may,
 And You, as *King*, love, honour and *obey*:
 I would conceal, not publish Your *Defects*
 If I knew any; and give due respects
 To all Your *Merits*; but I will not own
 One Line that praises them, till they are known.
 For, till I know I give but what is due,
 I am a *Liar*, though my words be true:
 Since equally both good and evil things
 Are famed of the best and worst of *Kings*.

A *stranger* likewise, You have been long time
 To most of Your own *Subjects* in this *Clime*;
 And, I was never where I did behold
 Your face, since you were two or three years old;
 What good soever therefore I aver
 Of You, I shall but seem a *Flatterer*:
 Yea, You Your Self would think so, should I add
 Those *Virtues* which You know You never had;
 And, *Praise* which is ascrib'd to any one
 In that *mode*, is a little less then none.
 But little credit also hath a *Poet*,
 To celebrate Your Worth when he shall know it,
 Or counterpoise or silence *Contradictions*,
 Since most esteem his Writings to be *Fictions*.
 And You would have more honor then from them
 By these *blunt Lines*, if they had Your esteem.

herefore so shall study to encrease
our Honour, that I may not make it less;
and, whatsoever I can say or do,
Although You give, a Countermand thereto)
say and do it; when I shall be sure
our Life, or Peace, or Honour 'twill secure:
and if this be a fault, I do intend
be thus faulty till my life shall end.

I know well, Royal Sir, who 'tis that sayes,
please great men, deserves not meawest praise.
see how 'tis approv'd, and what they gain,
who can that thriving Faculty attain:
I shall wave that Art, and will assay
to do You honour in another way,
giving You occasions to express
our Justice, Mercy, and Your Prudentnes,
that You Your Self may make the World to see
our Virtues more, then words can say they be.
that end much might in my Case be shown,
rather for Your sake, then for mine own,
this Address; yea, rather to prevent
that may be Your Harm, then my Detriment:
therefore wave that too, that no self-end
ay frustrate what I chiefly do intend, &c.

Page 20, it thus follows.

lest my good intent

You, some future Casualties prevent,
will so far forth as my Chain doth stretch,
and my own shortned Arm and Hand will reach,)
exhibit such Expedients, as from time,
and other Herbs, I've suckt within our Clime;
and wanting better Gifts, will offer You
this little Cluster of those Grapes which grew

Upon my *wither'd Vine*; for though they are
But sow'r, Your *Kingdom* yeelds none wholsom
If you shall seasonably pres out the Juice,
And then assay it without prejudice.

This *Time* is Critical, the *wayes* be rough,
And many of those *Chariot Wheels* flye off,
By which Your *Marches* expedited seem'd;
And, lost *Advantages* must be redeem'd,
Lest when You think that they are come to hand
Your main *Expectances* are at a stand,
Or put so far back, that You may survive
Your *hopes*, and Your own *happiness* outlive.
I wish it otherwise, and know it may
Be as I wish, if you the means assay,
Not giving ear to those who will withstand
Your good, and that which GOD hath now in ha
I have discharg'd my *Conscience*, and so shall,
What ever for so doing doth befall;
And hope that will not wholly be despis'd,
Which now shall be in faithfulness advis'd.

To those men do not over-much adhere,
Who think all *Wisdom* lies within their *Sphere*.
For *Honours*, *Riches*, and *Self-Interest*,
Have made *wise men* as *brutish* as a *Beast*.
Heed other while, what *Common Fame* doth say,
As well as what Your *Courtiers* whisper may;
Lest You be ignorant of many things
Whose cognizance is pertinent to *Kings*.
Make no man Your *Chief Confident*, but he
That is discreet and honest fam'd to be,
Lest he deceives Your *Trust*, and in the close,
Destroys Your *old Friends*, and begets *new Foes*.
Let *Justice* be your *Scepter*; and Your *Crown*
Be *Mercy*; and if You would keep Your *own*,

Give that to others which to them belongs,
And free the poor and fatherless from wrongs ;
Especially Your main Endeavours bend
To make & keep Your Sovereign Lord Your Friend ;
And if You would be settled on Your Throne,
Take care that His Usurped be by none.
Enjoy Your Conscience, whatsoe'er it be,
So other men may have their Conscience free,
And hang me for a Traitor, if hereby
You then enjoy not more Security.

Then what Your strength by Land & Sea now gives,
And all that Humane Policy contrives.
Let Truth and Error fight it out together,
Whilst Civil Peace disturbed is by neither ;
Which may be so provided for, that none
Shall justly be displeas'd with what is done ;
Nor You thenceforward be (for evermore)
Disturbed, as You have been heretofore.

If You neglect this, and I disobey,
'Twill be with much grief, and no other way
But onely passively ; and whatsoever
I suffer, will Your Welfare still endeavour.
To be of this mind, thousands I believe,
Whom You to favour do not yet receive ;
And whilst they are excluded (though in peace
They live) suspitions daily will encrease,
By which You may have trouble, and they blame,
Who shall be no way guilty of the same.

Your taking timely opportunities
Now offer'd (from what yet before You lies)
May render You a blessed Instrument
In making smooth way to that Government
Which Tyrants and ungodly men most fear,
You and Your subjects mutually endear,

More

More glorious make Your Temporary Throne,
 Then ever English King yet sat upon;
 And Your Name to be terrible to those
 Who to Christ's Kingdom shall continue Foes.
 Herein I've spoke according to my Creed,
 Wishing my just hopes may thereon succeed;
 And, that upon Your heart it may work more
 Than what I've spoke to others heretofore.

But, GOD's time is at hand, within his Pow'r
 Are all mens wayes, yea both Your heart and our;
 And I will patiently submit unto
 What either he or you shall please to do;
 Not asking (whatsoe'er I seem to want)
 Ought more then You spontaneously shall grant;
 For what I may expect, if You deny,
 So far as need shall be, GOD will supply.

The Liberty I covet to enjoy,
 Is that which no man living can destroy.
 The Wealth I aim at, is nor less nor more
 But to be well contented, rich or poor;
 And if I had a will my Wits to strain,
 That I to Earthly Honours might attain,
 I should to no such Vulgar Heights aspire,
 As now are Objects of most mens desire;
 Or to a style of so mean Consequence
 As is an Earl, a Marquess, Duke or Prince;
 Or to be call'd Your Cousin. For, no less
 Would satisfie my large Ambitiousness,
 But such a Dignity as did commend
 His Loyalty, whom David called Friend;
 And means enough to make a Parallel
 Of ev'ry Traitor with Achitophel.
 For, then you should in very short time see
 That no man more deserves esteem'd to be
 Your Loyal Subject.

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A THANKFUL RETRIBUTION,

Imprinted 1649.



This was written to express the Author's gratitude to some few Members of Parliament, who without his seeking, had propounded an Expedient thereby to satisfie his just Demands; but being without effect, that which was neglected, is here again revived, as pertinent to consideration at this time.

Though Wishes are but words, Thanks are no more,
And my Oppressions make me not so poor,
But that I have yet Thanks enough to pay
For Fifty thousand wishes in one day;
And I much thank you.

X

Page the Second.
But truly I expect not yet to see
The World neglect her own, to think on me;
Or do I ought for my Advantage crave,
Whereby the Publick may disprofit have:
Other wish, That what is truly known
Service and by Grant to be mine own,
Might be confer'd, or means at least, whereby
Labours might support my Family
I receiv'd my dues. For that would please
Me longing more, then all those Offices

Which

Which others covet, and wherein few car
At once grow rich, and be an honest man;
And, wherein (as Affairs are manag'd now)
He that would fain be *honest*, knows not how.

I value not my self so high, to set
My heart on what I am not like to get :
No, nor so low, but that (if I had wings
To reach them) I would flye at th' highest things
Your *House* could give me, or the world could shou
Yet set them at a distance far below me : (m)
For, he who of *himself* esteem shall make
By those things which the *World* may give or tak
(Or he who by his *Trappings*, or his *Place*
Doth prize himself) his *Manhood* doth debase.

If I well know my heart, I seek no more
Of this Worlds *Honour*, or of her vast *store*,
Then what sufficeth to defray the *Debts*,
Which *Duty* and *Necessity* now sets
Upon me ; or which may yeeld means to do
Those *Works* which God may seem to call me to,
And keep up that frail part of me which dyes
Or lives unactive, without due supplies.
Yet when I did perceive with what disdain
Some did your friendly motion entertain,
And how they jeer'd thereat, it tempted me
To wish your *Motion* might vouchsafed be,
That I might see how mad the *Fools* would grow
With *Envy*, if they liv'd to see it so.

One said the *Place* was fitter to reward
A *Member* of your *House*; and it appear'd
Thereby to me, that he had quite forgot
(As others do) the *Self-denying Vote*.
Some seem to think, that seeing I am poor,
(Whate're they owe me) they should give no mor

The

Then sutes my present *Fortune*; as if I
With my *Estate* had lost my *Dignity*,
And he had got it, who since t'other day
Is grown *Sub-Grandee* from a *beggar-boy*,
By such an Occupation, as hath yet
Neither improv'd his *Honesty* or *Wit*:
But, let these make the best of their *New Lot*,
So mine they wrong not, I envy them not;
And, 'tis my honour, rather then my shame,
Now to be *poor*; because I poor became
Not by mine own default; and in a time
When to be very rich, implies a crime.
For, who with *honour* to great *Wealth* can rise,
When all the *Land* is full of poor mens cries?
Or, what shame thereby him can seise upon,
Who wants, when *Kings* and *Kingdoms* are undone?
Or poor became, because he lent and gave
His whole *Estate* the Neighbourhood to save?
And what at last will unto such succeed,
Who, when they may, relieve not that mans need?
I covet not the *Place* propos'd for me,
(Although as capable thereof as he
Who did possess it) for, I know too well
Wherein that man his Neighbours must excel,
Who hath an aim so high, except there shall
Some extraordinary *Change* befall:
And, me (I think) it would advance no more
Then did that *Office* I held heretofore.
For, in these Isles I have already had
A *Place* more honourable (though not made
So much account of) then 'tis to supply
The greatest *Office* in your *Chancery*.
Yea, more then to possess the place of him
Who in that *Court* is *Officer Supream*.

And as a mark of Honour, bears about
 A Silver Seal in an Embroidered Clout.
 I have been honour'd to draw up Records
 For him that's King of Kings, and Lord of Lords;
 To be unto this Isle Remembrancer,
 And, as it were, a Publick Register
 To that Supream, High and most awfull Court
 From whence proceeds no Sentence, no Report,
 No Order or Injunction, no Decree,
 Edicts or Dooms, but such as Righteous be;
 And where the Judg will to no fide be sway'd
 By Eloquence, or Force, or brib'd, or pray'd
 To be more merciful, or more severe
 Then Justice and true Clemency may bear.

Yea, although at this present heeded not
 By many, (and by others quite forgot)
 I have enroll'd, and registred to stand
 Upon Record, what Mercies to this Land
 Have been vouchsaf'd; what ought to have bin done
 To keep away the Judgments coming on :
 Shown how the King, and how the People might
 Have scap't the hand which both of them now smit
 Foretold the War before it came to pafs;
 Who should begin the Quarrel in this place:
 What sad Effects would follow; what regard
 My words would find, how they should me reward
 With many other things, which will appear
 In those Records, whilst men speak English here:
 And thousands will in future time confess
 Those things fulfill'd which I did fore-express,
 Who shall, it may be, likewise live to see,
 That GOD observes who have abused me.
 For hitherto, though I despis'd appear,
 He spares my life, upholds my Spirit here;

leads me by his own hand; sometimes by men,
By Ravens and by Angels now and then.
Once when my pow'rful Foes had by their might
Deprived me of my Subsistence quite,
He did supply my wants when I nor knew
Nor thought how Oyl or Meal I could renew;
Against proud Prelates, and corrupted Peers,
He did maintain about me many years
Watchful Guard, which kept me from their Pow'r
When me they did endeavour to devour;
And from my troubles did release me too,
By doing what some thought would me undo :
Sea, when the greatest Lyon loudly roar'd,
And rouz'd against me; when the bloody S'word
Was drawn upon me; when a Poysonous Pest
Breaths killing Vapours; when I was opprest
On ev'ry side; and when I was forsook
Well nigh of all, GOD notice of me took;
And me from spoil, from slaughter, from infection,
And honor'd me, ev'n by his own protection.

This being so, my Scorners whom I hear
At your Proposal do both grudg and jeer,
Have no such cause (as their misdeemings may
Suppose they had) your motion to gain-say :
I was fear, perhaps, I might have made the Place
Henceforth less profitable then it was.
Or if that Register shall conscience make
At ev'ry Hearing such true Notes to take
Of what is Order'd, and so careful be,
To draw up ev'ry Sentence and Decree,
As not to leave that doubtful which the Court
Intrusts to his discretion and report,
Ambiguous Orders would not so enlarge
The Clients trouble, and his needless charge,

Either by words too many, or too few,
 (Or of less weight then to the sense was due)
 New motions to beget, and thereupon
 New Orders, till both parties are undone.

When to prevent this, due care shall be took,
 You will not so much for great Places look,
 To gratifie your Friends, as you will then
 To execute them, seek out fitting men.

No Place will then be thought too good for those
 Who for your sakes have made their friends their f
 They shall then get , at least their own again,
 Who hitherto have spent themselves in vain;
 And out of zeal unto the Common Good,
 Adventur'd Liberty, Estates and Bloud,
 Whilst others (by their patience, cost and sweat)
 Grow, to their Countreys damage , Rich and Grea
 Then they who have been innocently wise,
 Will see in what their Wealth and safety lies;
 And, then it may be, some fair Lot amorg
 My Brethren, will befall me short or long.

When such a Change I find, I shall begin
 To doubt almost, what Climate I am in.
 I shall not, for a good space after, take
 The boldness to profess I am awake,
 Or, that a Reformation in hath crept ,
 Whilst I was either in the dark, or slept ;
 And shall of our distractions hope to see
 A better end, then likely now to be.
 Then those things which we yet hear and behold
 With fear and sorrow, shall with joy be told;
 And then shall I no whit displeased grow,
 Whether I sit higher, or more low ;
 Or, whether they who me should think upon,
 Give me that Office, or a worse, or none.

or whatsoe're befalls, I shall be fed,
And so shall mine, whilst other men have bread.
From your well-wishings these expressions flow;
From these perhaps another fruit may grow;
From that another, and from those again
Another, till your wishes you obtain,
And our Endeavours (though what we intend,
Succeed not) shall be prosperous in the end.

BONI OMNIS VOTUM:

Imprinted 1656.

This (as a Symptome of a Good Omen) was occasioned by the summoning of Extraordinary Grand Juries out of the eminent Baronets, Knights, Esquires and Gentlemen, to serve in their respective Counties, at the Summer Assizes 1656, which because it offers what is fit to be considered and remembred, (and is also very short) shall be here inserted without Abreviation.

Good speed to this Republick, and encrease
Of Happiness to those who seek her Peace.
Bad things are threatned, and a lowring Skye
Seems to portend great storms are drawing nigh:
But look above them, and good courage take,
The Sun still shines, although the Clouds be black,
And beamings through their darkest parts appear,
Whereby discernable Good Omens are,

With

With *symptoms* of the Blessing we expect,
 If we our selves obstruct not their effect,
 And turn them to *ill signs*; which to prevent,
 That which yet follows g'ves a needful hint.
 As both abroad and here within this *Land*,
Publick and *private mens affairs* now stand,
 This Year is likely to be *Critical*,
 About the time in which the *leaves* will fall;
 And if *Conjectures* may be builded on,
 We from what's acted, with what's left undone,
 Spell'd both together, somewhat may deduce
 To teach us what ere long will be in use.

Whether it were the *Policy* of some
 In hope it an obstruction might become
 To *Concord*; or the *Prudence* of the *Shrieve*,
 Or *Special Providence*, which did contrive
 By those *Grand Juries* so to represent
 Their *Counties*, we shall best know by th' *event*:
 For, whether chearfully they meet and do
 That *Service* which their *Call* invites them to;
 Or, by a wilful *Non-appearance*, wave
 That Duty which the *Common Cause* doth crave,
 It will be signal; and to many one
 A *Test*, as virtual as the *Lycian Stone*:
 And, likewise give an *Intellectual View*
 Of some *Result*, which thereon will ensue
 At their *next Meeting*, who to represent
 This *Nation*, shall be by Election sent.

For those *Grand Jurers* are now chosen forth
 Of them, whose *Gifts*, *Estates*, *Degree* or *Birth*,
 Hath rankt them with the best, yea, out of those
 (Excepting onely open active Foes
 To this *Republick*) who have been suspected
Meer Neuters, or else persons disaffected,

As well as from among them, whose true zeal
Hath kept them constant to this *Commonweal*,
That they who heartily well minded are,
Themselves henceforward some way might endear
Thereto; and thereby for the future Land
Enroll'd among the *Patriots* of this Land :
Endow'd with all their *Liberties*, and freed
From those *Distinguishes* which either breed
Or nourish secret hatred, to th' encrease
Of *Quarrels*, and diminishment of *Peace*.

And, who can tell what *Providience* by these
(Though diff'reng in their *Judgments*) will now please
To make Effectual for the preservation
Or settlement of *Peace* throughout this *Nation*,
When things are acted by a moderate
Expostulation, in a joint *Debate*?
Where ev'ry one may freely speak his thought,
And when it is consid'red as it ought,
That no man can of *safety* be assur'd,
Until the *Publick Safety* be secur'd.

We know, that diff'reng *Simples* put together,
So qualifie and so correct each other,
(Though some are poysontous) that they purge away
Malgnant Humours, which would else denroy
The life of man ; so they who formerly
Did in their singular *Capacity*
And private *Judgments*, sometimes act or speak
What did at leait endanger, if not break
The *Common Peace*; may when they gath'red are
Into one *fellowship*, be helpful there
To benefit their *Countrey* ten times more
Then they have been, or could be heretofore.
Yea, as the fat *Lime*, and the barren *Sand*
When they well mixed are, do make a band

To

To bind together rough or hewed stone,
 (Which neither of them could have done alone)
 Ev'n so by them who are *Dissenters* now,
 Our *Publick Buildings* may the firmer grow,
 When they into *One Structure* shall be fixt,
 Well qualifi'd, and rationally mixt.

This peradventure may some good presage
 To them who are convened to engage
 Within a higher *Orb*, or shortly must
 Become our *Trustees* in a greater *Trust*:
 For he who hath consid'red it, believes
 That if those *Petty Representatives*,
 By *loving Prudence*, shall prepare a way
 Thereto, (as in good likelihood they may)
 That *Nobler Body*, which to its perfection
 Are (for the moit part) rais'd by their *Election*,
 Might be so modaliz'd, and temper'd so,
 That *Discords* into *Sympathies* would grow,
 And all our *Fears* and *Dangers* in the close
 Quite vanish, to the terror of our *Foes*.

It may be thus, and will be thus, if yet
 Mens *Wilfulness* ha'nt left them any *Wit*:
 For, why should they who now may be at rest,
 Run hazards to advance their Interest,
 Whom nothing else can satisfie but *Pow'r*,
 All others at their pleasure to devour?
 And spoilers of their own Estates become,
 To make a Fortune for they know not whom?
 Or seek to have that *Game* afresh begun,
 By which all may be lost, and nothing won?

I hope they shall be wiser, and that we
 In this *Exp'ient* shall so wary be,
 That whatsoever others may intend,
 We shall endeavour to promote that End

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We ought to prosecute; and at the last
Our Anchor in a peaceful Harbour cast.

I wish it heartily; and (since I see
Wishings are vain where no endeavours be)
That, those whom it concerns, provoke I may
To seek this blessing, and to help make way
To that I wish for, I compos'd this Spell;
Let him who mov'd me to it, speed it well;
And make it so consider'd by this Nation
(Before things grow beyond consideration)
That words which to their safety do pertain,
May not be alwayes spoke to them in vain;
For they are fools who still pursue a Course
Which makes a sickly being to be worse:
And they are also little less then mad,
Who would exchange a good one for a bad:
Or put in hazard a possessed Lot,
In hope to get what never can be got.

A *Si quis*, or *Queries*, with other
Verses annexed.

Imprinted in the Year 1648.

H ere should have been inserted *Collections* out
of an *Address* entitled, *A Speech without
door*; but it is quite lost. The following *Si quis*
presented to the Members of *Parlament* in their
single Capacities, related to the *Author's* particular
Interest, and was composed in an unusual mode, in
hope it might have inclined some of them to pro-
T
voke

voke the rest to take notice of that which had been often presented unto them in an usual and more serious manner. Much may be thereby collected to evidence how most Parliament men stood affected as to the Execution of Justice about that time. This was laid down at the Parliament door.

That day in which Victorious Cromwel sent His first Express (to your great wonderment) Of Hamilton's Defeat; which whilst a Scot Then living, liveth, will not be forgot ; Ev'n on that day, before your feet I spread A sad Petition, humbly prefaced By these ensuing lines :

He that is prostrate on the floor,
Lies there whence he can fall no lower;
So does this *Orator* of yours.

Petitions he hath oft convey'd
Into your *hands*, yet finds no aid;
These therefore at your *feet* are laid.
There let them not neglected lye,
Nor unregarded pass them by,
But view them with a gracious eye.

And let our *Parents* not provoke
Their *Children*, till offence be took,
By which their patience may be broke.
Consider those who lye below,
For you shall reap what you do sow,
And find such *Mercy* as you sow.

Refresh their *Spirits* who are sad;
As GOD this day hath made you glad
By those good *tydings* you have had.

Among the rest, this Beadsman hear,
Who feels the wants which they but fear,
Who dread the effects of this moist year.

And blame him not, that thus he shows
His Cause as well in Verse as Prose,
And in a path untrodden goes :

For, scarce Earth, Water, Air or Fire
Enjoyes he, or wherewith to hire
That Pittance Nature doth require.

And men in danger to be drown'd,
Lay hold on any trifle found,
To reconveigh them safe aground.

Then this annexed Paper view,
And let him favour'd be of you,
As that which he avers, is true.

Or, if for what he here prefers
His Suit, there stand Competitors,
Let it be neither his nor theirs,
But as most equitable it appears,

To my Petition fixt, I for your view
Left this upon the Pavement, and withdrew,
In hope some kind hand would have been extended
To take it up, that it might be commended
To free debate. But six dayes now are gone,
And GOD since then the Mercy lately shown,
Hath more then doubled on you; yet here I
Still at your door unheard, unheeded lye,
And have as yet not so much favour'd bin
As to be told who took my Paper in.
Of private Scrutinies grown therefore weary,
I have in publicke now set up this Query.

Your House receiving notice twelve months since
 Of my long suffring, and my Indigence,
 (Occasion'd in your Service) thought it fit]
 To some Selected Members to commit
 The finding an Employment to supply
Subsistence, till my great necessity
 Might be removed, by discharging that
 Which is to me yet owing by the State.
 I (having long without successe attended)
 Stand at this present by them recommended
 Unto a Place nam'd, wherein there appears
 With me, nor few, nor mean Competitors;
 And some (to vacate your intent thereby)
 Have also term'd it a *Monopoly*.
 I humbly make Queries.

‘ First, Whether he that's well known to have been
 ‘ Foe to the Cause you are engaged in,
 ‘ Standing Competitor with him that's known
 ‘ To hazard for it all that was his own,
 ‘ Can be preferr'd without a wrong to you,
 ‘ And an entrenchment on the other's due ?
 ‘ Next, Whether a Competitor defam'd
 ‘ For breach of Trust (by whomsoever nam'd)
 ‘ Ought rather by your Votes to be befriended,
 ‘ Then he who to your House is recommended
 ‘ By her own Members, and 'gainst whom no man
 ‘ Exhibit justly an *Impeachment* can ?
 ‘ Then whether he your Grace deserveth best,
 ‘ Who hath for you lost all his Interest
 ‘ In outward things ; or they whose Wealth is more
 ‘ Since our distractions then it was before ?
 ‘ And lastly, Whether ought may be compris'd
 ‘ Among things judg'd to be *Monopoliz'd*,

‘ When

find When all the *Profits* which from thence arise,
Are brought into the *Publick Treasuries*,
And whereof neither one alone, or few,
But all men likewise have their proper due?

Consider well, I humbly pray of these
ew *Querries*; and then do as you shall please.
or, though my hopes in these poor Suits may fail,
shall in what is my chief aim prevail.
ea, ere this *Land* hath Rest, a day will be,
which there shall be some regard of me;
nd then, that which is now perus'd with Jeers,
hall fill their scornful Readers full of fears.

ve bi bese Verses next following, were upon the
same Occasion presented to several Members
of the House of Commons, repairing thi-
ther the 23d of December 1648, being the
next day after their Humiliation, with an
Imprinted Petition thereto annexed.

T Hey who at *Rich mens* thresholds begging lye,
(I though long neglected) wil prolong their cry
Till they an answer get, and so will I.

know it is not *Eight and thirty year*
ince first I was an humble Suiter here;
and yet to me it seems as if it were.

Days, Months and Years I sadly waiting stand,
Yet no man speaks a Word, none lends a Hand
To help me, though but *Justice* I demand.

And

And therefore, such as know me, and my *Cafe*,
Observe it to the scandal of that Place,
Whose guilt I blush for, as my own disgrace.

But now I hope the *Pool* which heretofore
Cur'd some days *none*, or *one*, (and few days more)
Is mov'd so; that *one day* will cure a *score*.

And that he prosecutes not his *Affairs*
Unseasonably, who to a Means repairs
New sanctifi'd, with *Fastings* and with *Prayers*.

Excuse me then, that thus I do forelay,
And (as it were) arrest you in the way
Unto the House of *Parliament* this day.
And (whatsoe're this morning is design'd
To be debated there) some minutes find
To hear that *Prayer* which is herewith join'd.

Yea, spare a little time to do him right,
Who (having serv'd you with a heart upright)
Seeks but his *own*, that you enjoy it might.
For, 'tis a loss to you, that he or they
Who could, and did for you *lend*, *give* and *pay*,
Should scarce have bread sufficient for the day.

And 'tis to your dishonour too, that such
Who to secure you, *Goods* nor *Lives* did grutch,
Should want, whilst your *betrayers* are grown rich,
If you in your *Grand Work* the worse succed
For doing of this *Charitable deed*,
Leave me hereafter quite out of your *Creed*.

Or, if they long thrive, who as heretofore
Shall still defer to hear and help the poor,
Kick me and my *Petitions* out of door.
'Tis now within your Walls, and I expect
It will be there this day with good effect,
Though some should think it merited neglect.

For,

For of that *Crisis*, 'twill a ground-work be,
Whereby I shall undoubtingly foresee,
What will become of other men and me.
Things present at some points of time foreshew
Things future; and unless mistake I do,
But which this day produceth, will do so.

That which was predicted in the last lines, hath
accordingly succeeded, and justly; for that expres-
sion in the *Petition* annexed to the preceding Verses,
is effect that which next follows.

The Effect of the Author's Petition.

I shewed, That after several *Accompts* upon
Oath examined, stated and reported by the
Commissioners of the Navy, an *Ordinance* was passed
22d of March 1647, for payment of 1681 l.
s. 8 d, out of the *Excise in Course*, without
Interest, which was to that day wholly unpaid;
though 60 l. had been spent in soliciting for it, and
Interest had also been paid by him for 700 l. therea-
fter, which was by him borrowed for the *Parliaments*
upon credit of the *Warrant* from the *Committee of Safety*, in May 1643, for immediate payment
1327 l. wholly unpaid to that day. That he had
no recompence for 57 l. respite upon the *Sub-*
Faith by the *Committee of Accompts*; nor for
any money (though allowed to others) which was
deducted of his Pay, for *Trophies*. That whereas
100 l. was upon another *Accompt* granted by an
order of both *Houses*, March 15, 1647, out of De-
linquents

linguents Estates to be discovered at Haberdash Hall, that Order brought on him cost and trouble without benefit ; and that what he was possessed by orderly seizures, was taken away again by Compositions at Goldsmiths-Hall, and by other Committees, to his damage and disgrace, instead of benefit. That it being proved also upon Oath , how he was damnified (about six years then past) by the loss of his Stock , his Lease , and an Employment which might probably (for sixteen years to come) have produced 400 l. per an. That though recompence was promised by the Parliament , his repair was nevertheless neglected, till he had spent all superfluous things in his possession , and was imprisoned for what he had borrowed , as aforesaid, for the State Service; till he was compelled for discharge of the Debt, to sell 40 l. per an. in Reversion, and 100 l. per an. in Possession, for certain time to come ; which with a little Household-stuff, was all the Estate he had then left. More might be alledged of this Petitioner's Losses ; but he hath had patience to suffer more then you have leisure to hear.

In consideration of the premisses , he humbly prays, That the said 1681 l. 15 s. 8 d. may be paid with Interest, as allowed to others. That the 700 l. borrowed for the State, and for which he hath paid Interest five years, may be made payable accordingly, with the 57 l. respited, and the 300 l. by him already disbursed; as also the said 1800 l. made payable by the said Ordinance of both Houses, the 22 of March 1647, out of the Excise, or out of Compositions at Goldsmiths-Hall, with Interest, until a sum shall be paid, to relieve his Wants, to proceed with his Contracts, and to disoblige him from his Creditors.

To

To this effect was the annexed Petition; but all this was neglected, ev'n when the Petitioner was thereby constrained to live upon Charity, (as appear'd by his Poem, called *Westrow reviz'd*) until GOD providentially beyond his hope, almost in a miraculous way, enabled him to purchase a considerable Estate, by means of their acting against him, who thereby intended their own benefit and his ruin. And that Estate was also lost again by their self-seeking and *Injustice*, who thereby lost likewise their Power, as that Petitioner often predicted it would come to pass. For, after preferring the foregoing Petition, the said Parliament sold unto him a *Mannor* worth about 300 l. per an. in consideration of a part of his Debt, and of about 1600 l. more by him paid. The Deeds were sealed, Possession delivered, and he enjoyed it awhile; nevertheless they sold it again to a *Member* of their own, who pretended to a concealed Mortgage thereof, (probably forged) whereupon by a *suit in Law*, this Petitioner was ejected without any satisfaction, having lost, besides his *Purchase-money*, about a Thousand *Marks* in charge of Suit, with other unavoidable Expences, and the loss of the whole *Purchase*, without likelihood of one penny toward satisfaction for ever. Moreover upon further consideration, the Parliament allowed Interest for the aforesaid 1681 l. 15 s. 8 d. charged upon the Excise, with 300 l. formerly due for *Interest*; which 300 l. with much difficulty was procured by Oliver Cromwel's Order; but all payments out of the *Excise Office* being retrenched for the *Publick Service*, the Petitioner having forborn that great sum almost twenty years, never received more of the *Interest*

for Principle-money, and the said Parliament being quite dissolved, gave over that Debt as quite lost for ever; yet he lost not all, for he had thereby true feeling of that whereof he had experience formerly by sight and report onely; as also both of GOD's Justice and Mercy.

The Tired PETITIONER.

This being a single sheet, was imprinted without a date, about the same time with what last precedes; and offers to remembrance some neglects not inconsiderable. But it may be thought by many, that this Author hath in these, and the Verses next foregoing, insisted too much in particulars relating to himself; therefore this short excuse was added. He was (as he believeth) providentially engaged by Publick Services interwoven with his private Affairs, that he might have means and opportunities to gain a personal Experience of the chief Transactions in those times; which if he had taken up on trust, and by report onely, he could not have been so assured of, as by being made sensible how those persons were qualifi'd, by whom the Work then in hand was carried on; nor what Occasions were from time to time justly offer'd, to prosecute that which he thought pertinent to his duty in relation to GOD and his Countrey, as he did, and might do by knowing, and being known to most persons of Quality.

then active in those Publick Affairs, with which
private Concernments were linked throughout the
progress of that Parliament, from the strange and
unexpected beginning thereof, to the no less strange
end of it. For by his personal sufferings under that
over above twenty years, with little intermission,
notwithstanding his faithfulness thereunto ; it did
the better appear how great many of their Griev-
ances were, who had neither that likely means either to
prosecute Remedies, or to make them so well known,
to prevent the like heedlessness and want of compas-
sionating private mens Oppressions hereafter ; This
he hopes will sufficiently Apologize for him to all
national men ; and therefore here shall be added
some part of that which he offered upon the fore-
mentioned occasion, to those Members of Parlia-
ment whom he thought his Friends.

Sirs, if this Paper find you (who to me are not so fully known as you should be) in time to come to move, that my Petitions may obtain your Answer without more delay ; left by attendance (as my Neighbours do). With my Estate, I lose my Patience too. For, I have waited, and durst not goe to see that no Result can do me greater wrong. Then linging hopes ; and were I quite undone, possibly another course might run to be repair'd again, ere I obtain that Benefit which I had hope to gain : Or, else might find some other likely way to fit me for the part I have to play. Some say my Friends are more than I do know ; And I am hopeful that it may be so :

For, if kind language and much complement
Are sights thereof, not Christendom nor Kent
Knows any man who may himself apply
Unto your House with better hopes then I :
But, if by real deeds it must be known
What Friends I have, their number small is grown
Or, else their Pow'r attaineth not unto
Those friendly offices they wish to do :
And peradventure they obstructed be
In their endeavours, by defects in me.

It may be 'tis observ'd I want *Relations*,
Gifts-qualifying, or those Commendations
That should advance my *Suits*; & which might make
Those active who mens Causes undertake ;
And I half think it so ; for ere this day,
Some one or other else had gotten way
For my *Petitions*, or appeared able
To make my *Suits* and me considerable ;
Since others who have neither lost nor spent,
Nor for the *Publick* hazarded of lent
Life, Limb or Money, find means to be heard
With expedition, and with good regard.

But hitherto my hopes do not succeed
According to my suffring stand my need.
Two Months upon one *Suit* I have bestow'd,
Upon a former, thrice three Months and one,
Upon another, four times three, and nine,
Yet still some other Cause out-justles mine:
And ev'n by favours hitherto obtain'd,
More *Mischief* then *Advantages* are gain'd;
Because in th' execution they have wanted
That influence whereby they first were granted.

This, with uncrazed patience I can bear
So long as my desires delay'd appear,

By those Affairs which profitable be
Into the *Publick*, though they hinder me;
Since whilst that thrives, I cannot be bereft
Of all my hopes, nor comfortless be left.
But, if I still perceive my *Suit* delay'd,
Or crost, for *private* ends; I am afraid
My *Grievances* will make my *Plaints* out roar
The Cries of all the Women at your door.

Preserve I would, according to my might,
My *Private Freedoms* with our *Publick Right*;
And, wise men will consider, that unless
They heed some time, a *single mans distress*,
(At least in his extremes) that *one by one*,
The *Generality* may be undone.
And that a bruise upon the *smallest toe*,
May gangreen to the bodies overthrow.

In me (although my *Suffrings* are despis'd)
The *Common Grievance* is epitomis'd;
And, as this day the *Kingdoms Cause* doth lye
Distrest between two *Factions*, so do I:
For, what some would have granted for *my sake*,
Is crost for their sakes who the motion make;
Because but few men are by those made strong,
With whom they side not both in *Right* and *wrong*.
But whatsoever shall to me betide,
Whether my *Suits* be granted or denide,
By your endeavourings, it shall not wretch
My thoughts for any *private Interest*,
To murmur at it, so you will befriend
My *Suit* so much, to bring it to an end.
That from your *Labyrinths* I may retire,
And be again at leisure to enquire
What will become of *me*; and what of *Them*?
Who take the *Courses* which good men condemn:

For

For to retreat, and gotten ground to yeild.
Is otherwhile the means to win the field ;
And he that would turn *Floods* another way,
Must dig his *Drain* before he builds the *Bay*.

He that hath *Money* to promote his *Ends*,
Needs neither strain his *Wits* nor tire his *Friends*.
He that hath *Friends* his *Matters* to contrive,
May (though he have nor *Wit* nor *Mony*) live.
He that hath *Wit*, and wants the other *twain*,
May live, but not without some *want* and *pain*.
He that hath *two* of these, and wanteth *one*,
Cannot be very rich, or quite undone.
He that hath all of these, might be a *King*,
Were he ambitious to be such a thing;
And he that is depriv'd of all these three,
May be as happy as I seem to be.

SE : DEFENDENDO.

Imprinted without Date.

This was an *Apology* written by the Author in *Prose*, to vindicate himself from such Aspersions as had been injuriously, and without any probable Cause cast upon him by Malicious Detractors, as well to hide the unjust dealing with him, as to disparage his Endeavours relating to the Publick Service. It contains many particulars, which being timely well heeded, might have prevented such mischiefs and disadvantages as afterward befel, and continue to this day. The date is not mentioned in the Imprinted Copies : But the time may be well enough known

own by the *Contents*. The matter is such as cannot be abreviated without dismembring and making the whole invalid ; and therefore the Book is referred to their perusal unto whose hands it may come.

JUSTITIARIUS JUSTIFICATUS,
Imprinted without Date.

This is also an *Apologetical Discourse*, the imprinting whereof is very well known to some; or, it was burnt by the hand of the *Common Hangman*; and the *Author* (though he neither published nor intended the distributing thereof to any but members of *Parliament*, to whom cognizance of the *Cause* most properly pertained) was both tried and confined for it, neither being called to answer for himself, nor having knowledg of his *Imprisonment*, until sentence was past against him. But his *Innocency* was so well known to the greatest number of the most conscientious Members of that *Parliament*, whereby he was censured, that (though the *Accusation* was brought in early in the morning, upon a day set apart for debating a *Cause* relating to the *Scots*) so many of the said *Members* then present, so abominated what they perceived to be then intruded, that the whole day was spent before the *Authors* *Enemies* could prevail against him : So many of them also, had been ear and eye-witnesses, of an impudent injustice, whereby he was oppressed by their Committee of *Examinations* in another *Cause* :

Cause ; that it occasioned the Voting down of the ~~use~~ the Committee, within a day or two afterward : A suit lost the same Parliament, upon better Consideration, hope it may also made trial of the Authors patience in so long bringing, about the space of a whole year, discharge him, and him both from the said Fine and Imprisonment, without expounding his Petitioning or Mediation for it : For, at the time his Friends by Gods Providence, had a seasonable Opportunity to move on his behalf, there being over a considerable number then present, who were zealous to do Justice, and discharge the Trust reposed in them by their Electors.

This is all that shall be inserted touching the contents of that Book ; because, there are persons mentioned by Name, whose failings he saith may be forgotten , in hope they are as truly reconciled to him reconciled, as he is to them.

The Ep
King, Pa

VOX PACIFICA.

Imprinted 1645.

THIS was a Voice tending to the Pacification of this time, Gods wrath, and to make some such Proposals as might help to reconcile those by whom the Common Peace was infringed ; and offered many particulars to consideration, which are still as needful, and as much neglected now as at that time. It consists of four Cantoes, containing about 200 Pages, two Cantoes more being intended, but not finished, becau

of those the Author thought his labour would be
lost, here are inserted a few particulars, in
hope it may invite them to whose hands the Book
comes to peruse it at large. In the Page before the
title, and engraven *Frontispiece*, the meaning of it
is thus express'd.

at the
season Trumpet sounds a Parlee to this Isle,
being and over it a Hand dispales the while
rejo Flag of Peace, that this new Sign at door
epos may draw you on to see a little more.

Ye hung it forth, that these besotted Nations
may heed the seasons of their Visitations.
and grow more careful to conform their wayes
to what this Voice, and their known duty fayes;
though yet the most, our words no more have markt,
then if a Cat had mew'd, or Dog had barkt, &c.

The Epistle before the said Book, intended to the
King, Parliament and People, thus begins.

Not to Petition King or Parliament,
Or court the People suit with his intent
Who sends out this; nor is he come to crave
Your Favours, or your Patronage to have.
It is almost too late; and 'twas too soon:
At this time therefore, he expects that Boon
from one who better knows him, and from whom
This Voice doth both to sight and hearing come:
He, had he always thus resolv'd, had lost
less labour, and escaped with less cost.
He hath no will to flatter; if he had,
To flatter at this time, were to be mad.

And peradventure also, he hath now
As little cause as mind to flatter you.

Yet, that the same affection may appear
With which by him you alway served were ;
And that he may not give a just offence
By seeming careles of the Reverence
Belonging to your *Grandure*, he professes,
That meerly for the sake of these Expresses,
The freedom of bold *Language* he assumes, &c.

The *News* he brings, though thus declar'd it be
Will warrantize the *Speaker* to be free;
And, if it be despised, he conceives,
Some will ere long grow bold without your leave
To make you hear with ruder Complements,
A blunter *Language*, and to worse intents :
For dreadful things are murmur'd; and unless
Men more conform to that which they profess,
You'l find at last, he dareth without fear,
To speak more *Truth* then many dare to hear.
What ever he or his rude *Language* seems,
Your persons none more loves, or more esteems;
None seeks your Honour or your Safety more
Then he doth now, or hath done heretofore.
None oftner his own blame hath ventur'd on,
That others might not wholly be undone.
He hath no aim herein at ought which tends
To his own personal or private ends.
And thus professeth he, that you might grow
The more advantag'd by believing so;
And that his purposes no other are,
Then he professeth, plain it will appear
To men of Ingenuity and Wit,
Who weigh what's past, with what he now hath writ.

For

For whosoe'er hath observation took
With what impartial freedom he hath spoke
the Truth to each side (sparing Friend nor Foe)
Nor caring who displeas'd or pleas'd should grow)
Can never draw a false *Conclusion* thence,
Without much folly, or much impudence.
Be wary therefore that this *Voice* you heed,
Before to any *Censures* you proceed
Condemning It, or *Him* from whom it came,
Lest you your selves incur the greatest blame.
it be For if this *Voice* be welcome to your ear,
The blessed *way of Peace* it shall prepare;
And you shall by the Charmings of this *Song*,
eave perceive the rage of *War* allay'd ere long :
The wicked *Spirit* shall be conjur'd down,
By whom the Seeds of *Discord* have been sown.
The *Haggs* and *Furies* which have danced here,
No longer to affright you shall appear;
But all the sacred *Virtues*, and the *Graces*,
Shall beautifie your desolated Places.
But, if this *Voice* you either shall contemn,
Or him for speaking it, (what ere he seem)
Time shall, by GOD's permission, spread the same,
In spight of your detractions to your shame,
To bear a testimonial of your Crimes,
And your Impenitence, to future times ;
Or, for a warning to those yet to come ,
Or to exalt GOD's Justice in your doom;
The least of which will yeeld a rich Return
For all his pains, though his good will you scorn.

Page the 39th, after many fore-expressions by w
of preparation , in order to what was intend
by that Poem, this follows.

You look for *Peace*, (and he who well could sing
That *Song*, deserveth highly to be priz'd)
But, what can hither such a *Blessing* bring,
Whilst most Conditions thereof are despis'd?
Or, what as yet have they to do with *Peace*,
Whom their *Corrections* move not to repent?
Whilst wickednes doth rather more encrease,
Then seem abated by their *Chastisement*?
Who can expect that fretting *Corrosives*
Shall be removed from a fest'ring sore,
Until the skilful Surgeon first perceives
It may with healing-salves be plastered o're;
Unles he rather hath a mind to see
The *Patient* quite destroy'd, then cur'd to be?

How few are yet observ'd, whose former course
Is better'd by those Plagues which now lie on them:
How many rather do appear the worse,
And to be more corrupt then we have known them?
In what perpetual broiles are they involved
Who for the *Publick Welfare* most endeavor?
How friendles are they who seem best resolved,
And in good Resolutions do persever?
Howmany into *Parties* quickly band,
A questioned *Delinquent* to protect?
How few men for that *Innocent* will stand,
Whom Malice doth accuse, or but suspect?
And who now lives, and loves the *Common Right*,
Who suffers not some insolent despight?

Though

Though most men see destruction hanging over
Their giddy heads; their Tragedy begun,
And round about them nothing can discover
But universal Ruine drawing on:

Ambition, Malice, Avarice and Pride,
Self-will, Self-love, Hypocrize and Guile,
As arrogantly still on Horse-back ride,
As if no Plague had seized on this Isle.

This man for *Place*, that striveth for *Command*,
Pretends the *Publick Weal*, but seeks his own;
And cares not, if he profit by the hand,
If *Law* and *Gospel* too, be overthrown.

And he who their *Preserver* would become,
Finds furious Foes abroad, and worse at home.

In ev'ry Shire, in ev'ry Town and City,
This *Kingdoms Discords* are epitomiz'd;
In ev'ry Corporation and Committee,
Some Engine of *Division* is devis'd.

Occasions daily spring; each man engaging
To side with, or stand leanning to some *Faction*,
And by new quarrels more and more enraging
Their Fury, to the heightning of Distraction:
An *Emblem* of which madness he might draw,
Who saw within an old thatch'd Barn on fire,
Poor beggars quarrelling for lowse straw,
(Or Dunghil rags or clouts rak'd from the Mire)

Who wil not heed their harms, or cease to brawl,
Until the *Flame* consumes Rogues, rags and all.

How can *calm Peace* be timely wooed thither,
Where men grown beast-like are in their dissensions;
And where the means of knitting them together,
Are still occasions made of new contentions?

How

How can these Isles have peace that are so vicious,
And who have Factious Spirits rais'd in them
As wilfully dispos'd as those *Seditious*,
Who brought destruction on *Jerusalem*?
How can they look for *Peace*, while they contrive
Designs enlarging still their discontent?
Whilst *Policy* doth wedges daily drive
Twixt ev'ry Joint, to make a cureless Rent?
And, whilst to mend the breaches of this Land,
There's nothing brought but peble stones & sand.

How can these miserable Isles have *Peace*,
Whilst *Justice* nor *Compassion* find regard?
Whilst they who should protect, do most oppress,
When *sin* scapes *blame*, and *Virtue* wants reward?
How can he hope for *Peace*, who would enjoy
His *will* on any terms, and for the *shade*,
The Substance of those *Mercies* quite destroy,
Which might by patient industry be had?
Or how can he be worthy of that blessing,
Who knowing how much it hath lately cost
In blood and treasure, lets the reposessing
Of that dear Purchase, for a toy be lost?
And doth for evermore himself undo,
To satisfie his lust a year or two?

Who knoweth not, that more dread most men have
Lest of *Estate* or *Person* they should lose
The loved Freedoms, then to be a slave
To him whose Tyranny the soul undoes?
You chiefly for self-ends give, lend and pay;
To that intent strict Covenants you make;
To that end you sometimes do fast and pray;
To that intent much care and pains you take.

Yea,

ious, yea, many goodly things to that intent
you often do, and many moe intend,
But your Peace-offerings all in vain are spent,
Till you direct them to their proper end,
And till the *Peace* which you desire to make,
Shall be desir'd for *Truth* and *Conscience* sake.

Who sees not, that a *Peace* you now desire,
For nought but that you might again enjoy
Your Lusts, and to those Vanities retire,
Wherein you did your former dayes employ ?
Who sees not, that like to those *Isra'ites*
Whom from th' *Egyptian Bondage* GOD redeem'd,
You have the pleasing of your Appetites
Much more then your *Deliverer* esteem'd ?
Their Garlike and their Flesh-pots left behind,
They thought on more then on their servitude
From which they came; & more then they did mind
The *Wonders* and the *Mercies* which God shew'd.
And you have acted as in imitation
Of that perverse and foolish Generation, &c.

After the mentioning of many other Actings and
Omissions obstructive to *Peace-making*, he proceeds,
Pag. 49.

As soon shall he who Westward alwayes goes,
Meet him that still an Eastward point doth steer,
As your two *Factions* in a firm *Peace* close,
Till they in their chief Aims approach more near.
For th' one is bent the other to enslave,
The other is resolved to be free :
The last would keep what GOD and Nature gave ;
The first would seize what ought not theirs to be:
And

And these from reconciliation are so far,
 That all their kindness is but to betray :
 When most they talk of *Peace*, they purpose *War*,
 When they embrace, they mean to stab and slay.
 And when perhaps you think the War is done,
 The greatest Mischiefs will be but begun.

For as yet nor th' one, nor th' other side,
 Nor King, nor People, *Commoners*, nor Peers,
 Nor Flocks, nor Shepherds have the *Course* yet tri'de
 By which you can be saved from your fears.
 A *Treaty* might compleat it; but, before
 You venture that, you must be fit to treat :
 For then the Work were half way done, and more;
 And till that be, no step you forward get.
 In heat of *Quarrels*, nothing done or spoke
 Can reconcile; a Friends words move you not :
 The more you talk, the more the peace is broke,
 Till you your lost considering Caps have got :
 Till your hot *blood* is cool'd, till rage is gone,
 And *Reason* doth examine things alone.

Then peradventure, &c.—

See further, Page 51.

Until both parties do at least agree,
 In all those *Common Principles* whereby
Human Society preserv'd may be
 With *Natures Rights*, and *Christian Liberty*,
 All *Treaties* will be mischievous, or vain,
 To men adhering to the better course;
 For, by such Treaties, *Politicians* gain
 Advantages to make your being worse :

Yea,

sea; by that means these find occasions may
to gain, or give intelligence, to make
New Plots and Friends; to hasten or delay
the cause requires, and other wayes to take
For their avail; which else they had not got,
And which true honesty alloweth not.

This Precaution is added, Pag. 139.

Take serious heed that zeal to *Innovations*,
Or causeless fears or hopes incline your mind
To subjugate these *Kingdoms* and these *Nations*
To Governments of any Foreign kind:
But rather use your utmost diligence,
To rectifie those things that are amiss
That which is establisht; and from thence
Cast and purge out what ever therein is
Repugnant to those *Charters* which by *Grace*
Of *Nature* were confer'd; and let your care
Also to settle all, that you make place
The *throne* of *Christ* among you to prepare:
Lest when his *Kingdom* comes, you must be fain
To pluck your new devices down again.

Take likewise heed you no just means neglect,
Whereby the *King* may be recall'd, and wonne,
God's Honour, with your Safety to respect,
And do the duties he hath left undone.
But, by rejecting Him, how just soe're
The Cause may seem, you shall delay the *Peace*
That is desir'd, and make the Quarrels here
With much more difficulty to decrease.
But, if your *Prudency* shall win him home,
And he return sincerely to his Charge,

It shall a blessing to these Isles become;
 Your Honour and your Joy it shall enlarge,
 And as *Christ's Vice-Roy* he shall sit upon
 A Righteous and an everlasting Throne.

Walk therefore prudently in this streight path,
 And turn not to the left hand or the right:
 That *Pow'r* which God to you committed hath,
 Improve for him according to your might ;
 Him in the reasonable Means attend
 With *Faith* and *Patience*, that he may at last
 Your *King* new moulded back unto you send,
 Or him out of his ruin'd Kingdoms cast.
 If his misactings timely he repent,
 GOD will restore him ; and if you amend,
 Then that which hitherto hath made a *Rent*
 Betwixt you, shall in sweet agreement end.
 If both conform, both shall true *Peace* enjoy;
 If both be *wilful*, GOD shall both destroy,

See the 198th Page, where it thus follows.

Let serious care be took, and quickly too,
 That her due Rights the *Commonwealth* enjoy:
 That *private men* their duties better do,
 Lest they by their *divisions* all destroy.
 Let not those foolish Toyes who do besot
 Themselves with arrogance, presume to prate
 As if a *Parliament* had them begot
 To be now Heirs apparent to the *State*.
 Permit you not *Religious Melancholly*,
Plegmatick Avarice, or *Zeal Cholerick*,
 Nor suffer an Excess of *Sanguine folly*
 To make both *Church* and *State* grow deadly

Neglected Remembrances, &c.

Or rather mad, and in their mad distractions
To tear themselves into a thousand Fractions.

Let not your King and Parliament in One,
Lest *leſt* apart, mistake themselves for that
Which is most worthy to be thought upon,
Or think they are essentially the *State*.
Let them not fancy that th' Authority
And Priviledges upon them bestow,
Confer'd were to set up a *Majesty*,
Power or a *Glory* of their own.
But let them know, that for another thing,
Which they but represent, and which ere long
Them to a strict account will doubtless bring,
Any way they do it wilful wrong:
For that indeed is really the *face*,
And they but as the *shadow in a Glass*.

Moreover let them know this, that if either
They still dividing, grow from bad to worse;
Or without *Penitence* unite together,
And by their sin provoke him to that course,
GOD out of their *Confusions* can and will
Create a *Means*, and raise a *Lawful Pow'r*
His Promise to his People to fulfil;
And his and their *Opposers* to devour.
Yea, bid both King and Parliament make hast,
In penitence united to appear;
Lest into those *Confusions* they are cast,
Which will affright them both, yea make them fear,
And know there is on Earth a greater thing
Then an unrighteous *Parliament* or *King*.

Because the *Poem* is large, and hard to be gotten, to supply that defect, here are added the Contents of every *Canto*, as they are in the imprint Book.

The Contents of the First Canto.

First, here is to your view prefer'd,
When, where, and how this *Voice* was heard :
 What kind of *Musings* were the ground,
 What Worlds and Wonders may be found
 Within *our selves*, what safe *Retreats*
 From those Oppressions, Frauds and Baits
 Which are without; how little fear
 Of Terrors which affright us here :
 How plainly there a man may see
 The Villanies that acted be
 For *private Ends*, with feigned shows :
 How general *Corruption* grows :
 Why to acquaint you with this *Voice*,
 GOD by so mean a man makes choice.
 Then shews how our great hopes deceive us,
 And prayes his aid who can relieve us.

The Contents of the Second Canto.

This *Cantoes* Preface being done,
 The *Voice* to these effects goes on:
 Tells how unworthy we are yet,
 For *Peace* desired how unfit :
 How vain, how harmful *Treaties* be,
 Till both sides in one *Third* agree ;
 And (laying by ignoble *Ends*)
 Use kindly means of being friends.

Shews

Shews that the *Peace* which most pursue,
Will be nor permanent, nor true :
Then that some *Cures* may be appli'de,
Declares what Parts are putrifi'de,
Which must be purg'd without delay,
Or cauteriz'd, or cut away,
If we will, ere it be too late,
Repair this weak, this dying *State*.

The Contents of the Third Canto.

Here, whether you be pleas'd or no,
This *Author* maketh bold to show
That portion of his private wrongs,
Whose knowledg and recess belongs
To *Publick Interest*; that her eye
May through his *wounds* her *scars* espye.
The *Voice* then speaks again, and schools
In him, all other foward fools,
Who with impatency do vent
Their private wrongs, or discontent ;
And look their *Trifles* should be heard,
When *Kingdoms* cannot find regard.
It shews our *Senate* blameless is,
Of many things which are amiss :
And where the fault and fountain lies
From whence our present Plagues arise.

The Contents of the Fourth Canto.

Whilst here the *Author* doth recite
His *Musings* after *Naseby Fight*,
The *Voice* returns, and doth begin
To tell us what must usher in

Exiled Peace: Then told are we
 How kept our *Vows* and *Covenants* be :
 How we *Reform*, and *Fast*, and *Pray*,
 What *Thanklesness* we do repay.
 What must in general be done,
 What by each *individual* one.
 What Course both *King* and *People* take,
 Ere they their *Peace* with *GOD* shall make.
 What he expecteth from these *Nations*,
 From *Cities*, *Towns* and *Corporations* ;
 And ev'ry House in some degree,
 Before true *Peace* will settled be.

Carmen Expostulatorium,
Imprinted 1647.

THIS was intended to prevent the engag'ng these *Nations* into a *Second Warre*, when the dividing of the *City* and *Army* was then by some endeavoured, and likely to be effected.

The same *Precautions* are at this day pertinent to consideration; and are therefore here abreviated.

Though I have written heretofore in vain,
 And may do now, yet I will write again,
 In hope that what by *Reason* and by *Rime*
 Was not effected, may be done in *Time*;
 And, that although my pains be lost to some,
 It shall not fru. tiese unto all become.

Hark

Hark ! how the Drums beat, & the Trumpets are
Sounding Alarms to a *Second Warre*
Before the first is done; and whilst yet green
The wounds upon your bodies may be seen.
Behold, that which was coming long ago,
Draws now so near, that none shall need foreshow
What at the last will thereupon ensue :
For we without a *Glas*: may plainly view
Such things in kenning, that unles our GOD
To them shall please to set a period,
(Or make some such *diversen* as no man
Conjecture of by any Symptome can)
An *Universal Plague* will on us seize,
Instead of Remedies for our Disease.
How then can I in time of need withhold
That which my Conscience tells me shuld be told ?
Why shoul I keep those *Premonitions* back,
Which I conceive my Friends at this time lack ?
A poor mans *Counsel* once (as we hear say)
Did save a City; so perhaps this may.
Excuse me therefore if (much grieved at
Your rash proceeding) I expostulate
Concerning that, whereby it seems to me
The War may now again renewed be.

Renowned *Citizens*, what do you mean
To make your *City* the unhappy *Scene*
Whereon there shall in probab lity
Be acted now the bloodiest Tragedy
That e're this Island saw ? are you grown mad ?
And is there no *physician* to be had
For this distemp'rature, but must it here
Be *Cuckow-moon*, or *Dog-doyes* all the year ?
Have you no Drugs that may lost wits restore ?
Can *Patience*, *Herbagrace*, nor *Hilbore*,

Nor

Nor any other Simple or Confection,
 Work out that noysome humour and infection
 Which hath besotted you, till ye grow fit
 For *Bedlam*, where are no such mad men yet ?

Page 3, it thus follows.

Have you not yet discover'd who be they
 That cheat you, and for whom this *Game* you play
 By your divisions ? And when others find
 Their falsehood for you, will you still be blind,
 Or wink, as careles of the things you heed,
 Till by long winking you grow blind indeed ? &c.

Cannot you yet discover through the mist,
 Those Juglings which the Spawn of *antichrist*
 (False *Priests* and lying *Prophets*) practise now,
 To raise themselves, and work your overthrow ?
 Nor with what impudence they publish lies,
 (Their bitter *jeerings*, and their *blasphemies*)
 To make new *breahes*, or to widen those
 Which *Love* and *Prudency* begun to close ?
 And which ere this time closed up had been,
 Had they not cast untemp'red dirt between ?

Page the Fourth.

Is it a time your *Quarrels* to renew,
 When all is hazarded that's dear to you ?
 Observe ye not *Three Factions* like to them
 Which were the ruine of *Jerusalem*,
 At strife within your Walls ? Do you not see
 What spightful sparklings in their eyes there be ?

How

How sharply they against each other whet
Their fland'rous tongues? how grinningly they set
Their gnashing teeth? Observe ye not how they
With Pens dipt in black poyson, do assay
To re-ingage you, and with curs'd words
Provoke the reinsheathing of your Swords,
That ev'ry Son and Father, Friend and Brother,
May sheath them in the heart of one another, &c.

play

&c.

Have you concluded never to retire
In your Career, till all is on a Fire?
And you and yours lye sprawling in the plashes
Of your own blood, or in your Cities ashes?
Or till you see this goodly stately Frame
(The work of many Ages) in a Flame?

Have you so often heard it said from him
(Whose true Presages no men will contemn
But Reprobates) what miserable Fate
Attends that House, that City, and that State
Which is divided? Have his Propheſies
So often been fulfill'd before your eyes?
And are they at this day so likely too
To be ere long fulfilled upon you?
And yet will you a New Division run,
As if you studied how to be undone?
Or, as if you resolv'd to keep that path,
Which to avoid, your GOD forewarn'd you hath?

After many other Expostulations, and neglected
Precautions, tending to their Welfare, and which are
now as pertinent to us, the Author thus proceeds a-
gain, p. 13.

What makes you, and our *Army* now to be
 So jealous of each other, as we see,
 But that *Self-love* and *Pride* which you and they
 Pursue in others? and because each day
 You more and more in manners grow like them
 Whose guiltiness you rail at, and condemn?
 For most of those among you who pretend
 To *Reformation*, do but seek to mend
 Some faults in other men, that they to make
 Themselves thereby, may an advantage take.
 When zealously they labour to remove
 A *Tyrant*, it proceeds but from *Self-love*,
 That they may by possessing of his *Room*,
 As active in like *Tyrannies* become;
 As 'twere not probable that we should see
 Suppressed *Tyrants* ev'ry day to be
 Outvi'de by their *Successors*; and outgone
 By those who blamed most what they had done.
 'Tis not because you seek the *Pvblck Good*,
 That you renew this *Warre*; for, letting blood
 (Especially now when the *Dog-star reigns*)
 So near unto the heart, and in those *veins*
 Now likely to be op'ned, seems to me
 Not *Physick*, but meer *Butchery* to be.

* 'Tis not for GOD that you do now promove
 This *Quarrel*; for you know that GOD is *Love*:
 And, when he doth engage us in a *War*,
 It alwayes evidently doth appear
 How it conduceth to the preservation
 Of *Amity* and *Union* in a *Nation*;
 And, that we cannot otherwayes avoid
 The Consequence of being quite destroy'd,
 With all that's dear unto us: But in this,
 Of such a *Common Good* no Sign there is, &c.

All your Contentions rather do arise
from *fleshy Lusts*, and carnal vanities,
Then from the *Cause* pretended ; and there's none
Will doubt it, if you wilfully go on
In bloodshed, not endeavouring for Grace,
By making *Fury* give *Discretion* place.
Tis not the errors, or the imperfections
Of your *Opinions*, but of your *Affections*,
Which heighten *Discord*; and a will to please
Backsliding *Demas*, and *Diotropes*,
Which hath surpris'd you. 'Tis a disregard
Of *Justice* in *Chastisements*, and *Reward*;
And that respect of *Persons* which each side
Is guilty of, if both be not bely'd.

For if by *Symptomes* we the truth may gather,
The *City* and the *Army* too had rather
Adventure their *safe being*, by denial
Of yeelding up their *Minions* to a trial,
Then to permit that *Justice* should proceed
Impartially. Both are, it seems, agreed,
What ever their *Well-willers* do propose
To save their *Malefactors*, though they lose
Themselves and all their Tribe, (as for that Crime
The *Benjamites* did once in former time)
And (which more aggravates) ev'n thus they do,
Though they have seen the *King* for doing so,
Sit half beside his *Throne*; yea, though they see
This *Parliament* endangered to be
Ev'n for the self-same fault. So hard a thing
It is ev'n for the best of men, to bring
Their *will*, and their *Affections* to submit
To *Justice*, though they cannot flye from it.

We will add no more, but leave the rest to be
perus'd in the Printed Copy, to avoid tediousnes.

Letters of Advice touching the Election
 Knights, Citizens and Burgesses in
 PARLIAMENT.

Imprinted 1644.

AMONG other things offered by this Author to be heeded, as pertinent to the Common Welfare, he published a Book so called, touching the Choice of Knights and Burgesses, to represent the Commons in Parliament, and other Publick Ministers; to which purpose he offered somewhat in his Perpetual Parliament, mentioned in this Review. Therefore this being overlarge to be wholly inserted, no more shall be here added, but some part of what is therein contained, in relation to the due Qualification both of the Electors and Persons to be Elected, which perhaps will give occasion of better heeding what hath been heretofore neglected. It was thus expressed, pag. 2, in Prose.

Being wofully experienced in the manifold Mischiefs whereinto this Nation hath been plunged by the Corruption or Insufficiency of Persons heretofore chosen (or presumptuously intruding upon that Trust) and perceiving no publike means provided for preventing the like Mischief hereafter, nor any thereto privately contributing his Advice, I have hastily sent abroad these Letters, not arrogating sufficiency to give such directions as may not be excepted against, but rather in hope it would give occasion

ation to some of better Judgment to perfect what I have imperfectly begun according to my Talent :

Lest by that Course which we at present run,
Both Good and Bad together be undone.

That my Proposals may be the more willingly entertained and prosecuted, I will briefly offer to heed, first, The *Mischiefs* we incur by inconsiderate *Elections*, and how traiterous thereby we are to our Countrey, and to our selves. Secondly, I will present you with the necessary *Qualifications* of those who are to be *Elected*. And lastly, By what *Expedient* I conceive Abuses in that kind may be best prevented, if we are not grown so corrupt a Body, that we neither will nor can be represented by honest and discreet persons.

I need not particularize into how many Mischiefs, in this Nation is now, and hath been heretofore plunged by the rottenness and giddiness of some formerly chosen to represent the *Commonalty*; or how perniciously they have disserted or betrayed their trust, to an endangering of our being everlastingily exposed to the Slavery of temporal and spiritual Tyrannies, no less accursed and intollerable then the Egyptian Bondage: For, we give them power not only to make us *Slaves*, *Beggars*, and liable to the Hangman at their pleasure; but to subject us also unto those Decrees which may (gradatim) bring us, nor our *Posterity* to be *Papists*, *Turks*, *Pagans*, and *Vassals to the Devil*, if the Professors of *Popery*, *Turcism*, or of any other damnable Impieties should obtain a temporal *Soveraignty* over us. If this you believe not to be possible, (because not yet come to

to pass) believe at least, that which you see of their ^{evine M} practise and condition who have been unworthily ^{ing mor} and unwarrantably chosen; and how far they have ^{our se} already brought back upon us those *Antichristian* ^{or Estat} *Slaveries* which we thought past fear of revi- ^{em wh} ving.

But perhaps *Mischiefs* and *Inconveniences* of less ^{re} ^{construction} concernment will stir up some to be more cautious ^{hom ye} in their *Elections* then these. Let such take notice ^{not ir} That by heedlessness in this duty, they shall make ^{uation} *Fools* and *Tyrants* Lords over them, who will fawn ^{ou by t} and court them, till they are in Power, and then ^{ans ins} scorn and trample them under foot; putting such ^{urtefie} immeasurable differences between themselves and ^{ined;} others, as if the respect due to the whole *Nation* ^{ur Can} were due to their single *Persons*. And they will then ^{ook us} so take upon them, and so demean themselves, as ^{ad thei} to favour the *Clients*, to suppress those whom they ^{neerly} *disaffect*, to strengthen their own *Faction*, and to ^{Ther} maintain their Usurped *Personal Priviledges* (though ^{fish yo} to the utter ruine both of all *Publick Liberties*, and ^{common} true *Piety*) were the chief End of their *Power*. What good can be expected from such a *Choice*? or ^{le cho} what bitter *Choice* can be made, unless you more seriously, more prudently, and more conscientiously manage your *Elections*?

When *Wolves* are by the *Sheep* for *Guardians*
chose,

Who marvels if their *Skinnes* and *Lives* they
lose.

The onely means in *Humane Prudence* to be deli-
vered from such mischiefs, is by humbly supplicating

Di-
azard

their divine *Mercy* by truly repenting our sins, and by ta-
orthilying more heed hereafter, that we be not Traitors
y have our selves, in foolishly giving the disposure of
christian Estates, Lives, Liberties, and Consciences, to
revilem who will sell us for old Shooes ; and serve us
ely to serve their own turns , though to our de-
of less destruction. Therefore I beseech you to be wary
utious whom you shall now and hereafter Elect; and make
not irrecoverably unhappy, by listning to the In-
make nations of unworthy persons, who will importune
l fawn you by themselves and others, to put our Bodies and
d themselves into their hands ; complying with all shewes of
such *Curtisie* and *Humility*, till their purposes are ob-
s and gained ; and never afterward regard our *Petitions*,
Intention, our *Cause*, our *Miseries*, or our *Persons*; but over-
ll them took us with such pride, as if they had neither recei-
as if they had their Power from us , or for our *Welfare*; but
they merely to exalt their own vanity, &c.

Therefore to remedy present *Evils*, and to esta-
lish your just *Priviledges*, for preservation of the
common Interest hereafter, let your care be to avoid
the choice of such as these :

I. *Men overlavish in speaking*, and in taking ex-
traordinary pleasure in hearing themselves talk; for
man full of words is neither good to give, or keep
ans counsel.

II. *Notorious Gamesters*; for , I never knew a
udent or just man, a Common Gamester : How can
they be just, whose practise is to cheat other men of
their Estates ? Or prudent managers of publike Treas-
ure, who expose their own Estates to the uncertain
Dazard of *Chance* ?

III. *Men*

III. *Men much addicted to Hunting or Hawking;* for most of these, so they may preserve and encrease their *Game*, and enlarge Priviledges for their own pleasure, will not much care though it were to the depopulating of the *Country*, and to the multiplying of wild Beasts destructive to the *Nation*.

IV. *The Household Servants*, or dependants on such *Peers*, as expect from their *Creatures* the promotion of their own *Designs* and *Interest*, how repugnant soever to the *General Good*.

V. *Courtiers* depending meerly on the *King* or *Queens Service*; for the enlargement and continuance of their *Favour*, depend on that which they call *Royal Prerogative*; and the more that may be improved to an infringement of the *Subjects Right*, the richer and the more powerful these will grow.

VI. Chuse not such as are evidently *Ambitious* or *Covetous*; for how prone these will be to sell their *Country* and *Religion* too, for *Titular Honors* and *Wealth*, we have had too frequent experience.

*"The Peoples Trust and Freedoms to betray,
"To be a Lord is now the nearest way.*

VII. Elect not persons enslaved to *Wantonness*, and impudently persevering in *Carnal Uncleanness*; for such will not onely give away your and their own *Estates* to satisfie their *Lusts*, but betray also their *Country*, and their *Saviour*, to please their *Dalilahs*.

VIII. Take

VIII. Take heed of chusing men *superlatively proud*: For they will be so puffed up with their *Legergillorship*, that after they have sat a while in the House, you will hardly know how to speak unto them, or of them, without being questioned either for transgressing against *good manners*, or for breach of their *Personal Priviledges*; which they prefer before the Priviledges of the whole *Nation*.

IX. Chuse not men over-much affected to *Popularity*, or factiously oppugning *Soveraignty*; for they will not be just or true to the Interett of *King or People*, but so far onely as it may advance their own *Will*.

X. Chuse none generally reputed *vicious in any kind*; for they will be open or secret Opposers of all *Laws or Ordinances restraining Enormities*, and hinderers of bringing *Delinquents* to condign punishment.

XI. Make not choice of *Irreligious persons*, or such as are inclined to *ancient Superstitions*, or *modern Novelties*; for these will not willingly assent to the establishment of ought save what may advance their private *Fancies*.

For how can he affect true *Reformation*,
Who neither hath right *Rule or firm foundation*?

XII. Make not choice of *Children under Age*; for they ought not to commit the management of the most weighty Affairs of the *Commonwealth* to them who are not capable by *Law* of disposing their own

Estates; especially seeing the major part of *Voices*,
 (which an ignorant Child may help to make up)
 will be sufficient sometimes to confirm a Resolution
 to the *Publike Damage*.

XIII. Chuse not *Persons Outlaw'd*; or so far en-debred, that they dare not walk abroad without a *Protection*; for what can be more unjust, then to let them sit as *Law-makers*, who submit not to the *Laws* in force, and to render the *Fountain of Justice* into a

XIV. Lastly, Avoid the choice of those *who make means to have themselves chosen*; for it discovereth so much arrogance and self-conceit, that they are worthy to be rejected; and doubtless they more intend that which may advantage themselves, then to be serviceable to their *Country*. The *Deliverers of GOD's People* in distress, were such as modestly sought rather to put off, then to intrude upon *Publick Employments*; yea, *Saul* was fitter to reign when he hid himself among the stuff, then when he took care to be honoured before the people.

“*The cursed Bramble sought not to be chose*

“*The King of Trees, till they did him propose.*

There were also some *Proposals* and *Caveats* concerning those who are *Electors*, and as touching the making choice by *Lot*; to the perusal whereof you are referred in the *Original Tract*.

A Cause Allegorically Stated.

Imprinted 1657.

This was published among other things, during
Oliver Cromwell's Reign, with an Appeal there-
into all Impartial Censurers.

A Goodly Ship, with precious Lading fraught,
late in a dark night, nigh to Land was brought.
Through many dangers, & much blustering weather,
GOD's Providence had safely brought her thither;
And by the Waters motions, and the humming
Among the Shrouds, another storm seem'd coming.

The Place arriv'd at, was a dangerous Bay,
From which, into the Port, two Channels lay,
Divided by a Quick-sand, with great store
Of Shelves, and Sharp Rocks upon either shore.
She had a choice Commander, Merchants many,
Stout Seamen, Pilots too, as good as any ;
With Passengers of all sorts, among whom
Some could (had need been) have suppli'd the room
Of well-experienc'd Seamen, and advis'd
Such things as Prudence would not have despis'd.
But these, among themselves divided were, (steer
Through which of those two Channels they should
One Party thinking that the safest way,
In which the other thought most danger lay;
And in the dark it could not well be seen
In which the greatest hazard would have been.

Nor were they in less hazard to lye there
At Anchor, till the *day-light* did appear.

A poor *old man* was at that time aboard,
To whom GOD had been pleased to afford
A *Faculty* to see things in the dark,
Which others could not view, or did not mark:
He knowing what great streights the *Ship* was in,
(And what their loss was likely to have been)
Call'd out to those who there had *chief Command*
And said, *There stands a Rock*, here lyes a *Sand*;
Another yonder; and a *Whirl-pool* there:
Be very careful therefore how ye steer;
Bear up a little while into the *Wind*,
(Although a shew of danger there you find)
And take heed that a causeles fear or *doubt*,
Makes you not over-soon to *Tack about*,
Lest in the way you strike upon a steep
Sharp Ridg, and *over-set* into the *Deep*.
First, on the *Starbordside* a compass fetch
Half way to yon *Point*, to avoid that *Breach*;
And then upon the *Larbordside* again
Wheel off, and you the *Harbour* shall attain.

Thus spake the *old man*; for although 'twere night
He saw as well as when the Sun gives light;
And they who had a willingness thereto,
Did that which he advised them to do.
The greater part not heeding what they heard,
(Nor knowing their own danger) grin'd and jeer'd
And from the *Hatches* crept into the *Hold*,
Leaving the *Ship* to what befall it should.

But they who more desir'd to have their *will*,
Then to be counsell'd, whether *well* or *ill*;
Disdaining (as it were) to be advis'd
(Though for their weal, by one whom they despis'd)

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Did not alone pursue him with despight,

But with Oppressions also him requite :

Now therefore, in what this man stands oblig'd

To those, let it impartially be judg'd :

And whether such as they deserve not all

Those Plagues which now are feared may befall,

Till that Ingratitude they shall repent,

Which justly merits that sad Consequent.

This is a Case (though heeded but of few)

To some known, as exprest here, to be true.



MERCURIUS RUSTICUS.

Imprinted without Date.

This was composed in or about the first year after the
late unhappy Warre between the King and Par-
liament, in imitation of the Weekly Intelligencers,
then published ; being a Rustick Discourse, offering
between jest and earnest, some particulars to considera-
tion, relating both to Civil and Military Transactions,
and hinted Notions then pertinent to those Times, and
wholly impertinent to these. But no more of it shall
here inserted save the beginning of the Book ; and
that also to no other purpose, but to distinguish it from
Book of the same Title, published by another man ;
which this Author now having seen, is unwilling to
leave imputed to him, (as he hath heard it is) how
worthy soever it may seem to be owned. His Book
despis'd which he thinks none will be ambitious to fater) thus
D. begins.

By

By your leave Gentlemen; when seriousness takes not effect, perhaps trifling may. Every man hath some Toyes in his head; and I have too many. One will now discover it self, which hath itched in it ever since last night. Mars had lately tired me with long Marches and Skirmishes. Jupiter hath cast such ill Aspects upon me, that I cannot be jovial. The Moon is in the main; Venus retrograde; Apollo would not lend me his Fiddle to prevent my being oppresed with Melancholly by the Influences of Saturn; and therefore I compli'd with Mercury in making a Rustick Progress, and (now understanding that variety of News is much desir'd) I am bold to present you with such gleannings as I gathered up in the Countrey.

And though I am not so witty as my Friend Britanicus; nor bring you Narratives that so well deserve the Whetstone as Monsieur Aulicus; nor come so furnished with Novelties as Master Civicus; nor so supply'd with Passages as the Weekly Intelligencer; nor am at leisure to sum up all Occurrences, as the Accomptant; nor so large in Promises as the Scout, the Informer, and the rest of your diligent Mercuries; nor so impudent as to aver I present you with nothing but Truth: Yet I have brought you that with which you may perhaps be for once well contented to read or hear, though they be but such gatherings as I had from the Mill, the Alehouse, the Smiths Shop, or the Barbers; for these are our Countrey Exchanges, wherein we talk of a many things with as little good success as they do at Westminster; and otherwhile also to as ill, and to as good purposes.

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This being sufficient to distinguish his from the other Book bearing the same Title, no more shall be here inserted.

What Peace to the Wicked.

Imprinted 1646.

This is an *Expostulatory Answer* to a *Derisory Question* concerning Peace; and here is with little omission inserted, because it was so long ago imprinted, that it cannot be easily procured.

One who hath seldom in these dayes,
From Fool or Knave got love or praise,
And who by many men is known
With chearfulness to have bestown
His Wit, Pains, Person and Estate,
The Common Right to vindicate
A long Imprisonment hath had
For calling of a Spade a Spade,
Which (if a Court-Card) might have been
Next to the King, except the Queen.
While he in that Confinement lay,
One asked him the other day,
When he suppos'd this War should end,
And what successes would attend
Our hopes of Peace: Which Question tho'
From Levity it seem'd to flow,
Or scoffingly to be exprest)
Receiv'd this Answer not in jest.

Why

Why ask ye when this *War* will cease,
And when this *Kingdom* shall have *Peace*,
As if you thought I could foreshew
All that hereafter shall ensue?
Or, as if when the *Truth* were told,
You value or believe it could,
Who nor esteem nor use have made
Of those Fore-warnings which you had?

They who will know what shall succeed,
Must of *things past* take serious heed ;
And glean *Instructions* whilst they may,
From actions of the *present day* :
For, *past* and *present time* declares
What for the *future GOD* prepares ;
And, till these quicken their *fore-sights*,
Men sit in darkness till he smites.

If to this *Question* you would know
An *Answer* which for *Truth* may go,
(And not with *Ahab-like Desires*)
Wish all your *Prophets* may be *Lyars* :
Then ask your *Consciences*, and they
Will tell what things expect you may ;
For, let my *Troubles* never cease,
If ever you have other *Peace*
Then what your *Conscience* might foresee,
Though *King* and *Parliament* agree.

But lest the *Conscience* may be fear'd,
Or lest *Delusions* have appear'd,
Which promise *Peace* when she is fled,
(And *Vengeance* hanging over head)
Ask your own *Fears* and *Human Reason*,
What they conjecture of the *season*.
Ask them what sign it is of *Peace*,
When *Wickedness* doth more encr ease ?

What may be hop'd for, of that *Nation*
That slighteth her day of *Visitation* ;
That mendeth not for *words* or *blows*,
That in *Reforming*, worser grows ;
That suffers them who serve her best,
To be most wronged and opprest ;
And on them ev'ry Token hath
Of *Desolation*, and of *Wrath* ?

What *Peace* can we expect, whilst they
Who spoiled us, not onely may
Find *Mercy* (which we could allow)
But, so imperious also grow,
As to reproach them to their faces,
(Ev'n in their Priviledged places)
Who once thought better Fruits would come
From that which they had parted from ?
What likelihood is there that *Peace*
Will follow, when your *Friends* decrease,
And they who serv'd you heretofore,
Shall be as *mad* as they are *poor* ?

If yet you cannot well discern
When *Peace* will back again return ;
Get knowledge timely, if you may,
What *Game* you are about to play ;
How far you have as yet to run
That *Wild-Goose-Chase* of late begun :
What can be hoped for of those
Who are irrationally Foes :
What you in safety can propound,
Where little save *Deceit* is found :
Or, what good *Harvest* can be mown,
Where *mischief* onely hath been sown :
For, when these things are truly weigh'd,
What will succeed, needs not be said.

Get knowldg, if ye can, how long
Divisions wil be rais'd among
The *Lords* and *Commons*; and when we
Shall find both *Houses* to agree,
That to the *Publike* detriment,
Nor *House* nor *Member* shall *dissent*,
Or be *united*, but insist
Upon the *Common Interest* :
For, you have heard what Lot betides
A *House* or *Kingdom* that divides :
And know what's likely to succeed,
Till our *Peace-makers* are agreed.

If waste *Jerusalem* was made,
Who therein but *Three Factions* had :
This *Island* how may we deplore,
Wherein are *Three times three*, and more ?
Some with the *Parliament* partake ;
Some for the *King* a *Party* make :
Some would a *Popular Estate* :
Some *Aristocracy* create :
Some are a *Faction* for the *Pope* :
Some to maintain the *Prelates* hope :
Some for the *Presbyterians* vote :
Some *Independency* promote :
Some strive for *this*, and some for *that* :
Some neither know, nor care not what,
So *War* goes on, and get they may
Free-Quarter, *Plunder*, and their *Pay*.
Some fight their *Liberties* to save ;
Some, that they others may enslave.
Some for *Religion*, and for *Christ*,
Some that they may do what they list :
Some for the *Commonwealths* avail,
Some for *Themselves* with tooth and nail ;

And they who have the basest end,
As fairly as the best pretend :
Not caring whether their desire
Obtained be by *Sword or Fire*,
By *Truth or Lyes*, with *Love or Hate*,
By *Treachery, or fair Debate* :
This is our *Posture*; and whilst we
So foolish, false, and factious be ;
Or, whilst it shall continue thus,
Who knows what will become of us ?

Ask those who now of *Peace* do dream,
Who shall procure the same for them,
Since many are become their *Foes*,
Whom they to be their *Champions* chose ;
Since they our Substance have bestown,
To make *new Fortunes* of their own ;
And *Publike Injuries* encrease,
To gain themselves a *private Peace*.
Iea, since the *People* doubtings have
What to *refuse*, or what to *crave*,
Do still irresolute abide,
Long constant unto neither side ;
Not in themselves resolved are,
Whether they would have *Peace* or *War*,
Or whether readmit they shall
Charles to be King, or not at all ;
For, doubtles if thus matters go,
(As many now much fear they do)
A *wise man* needs not break his brain,
To search what *Peace* we shall obtain,
Since whilst thus blind and mad we be,
What will ensue, a *Fool* may see.

Yet lest you may be fooled mo re,
Then either now, or heretofore,

Observe the *Commons*, if of them
None serve two *Masters* at a time;
Nay, whether none among them be,
Who *Servants* are this day to *Three*,
And false to all; observe of those
Whom we for Publike service chose,
How many fail the *Peoples Trust*,
To *private persons* how unjust
They are; how little good effect
The *King* or *People* can expect,
Concerning *Peace*, while such as they
The *Cunning Ambodexters* play.

Ask them who sit to take *Accounts*,
To what their two years pains amounts?
Or, what the *Commonwealth* it betters,
When they have found who are her debtors;
If when their falsehood shall be known,
(And published throughout the Town)
A *Cheating Shark* may outface them
Who justly have convicted him,
And be employed as before,
Or else where he may cheat us more.
Ask if they have not pow'r to call
As well the great *Thieves*, as the small,
To give accompt; those whom we hear
Cumplicatio, as it were,
Have plundered at an easie rate,
Coin, *Jewels*, *Household-stuff* and *Plate*:
And if you find they have not leave
To question all men who deceive
The *Publike Trust*; know we are yet
For *Peace* with *Righteousness* unfit.

Then mark what *Favours* many have,
Who sought this *Nation* to enslave;

How some exposed are to scorn,
Who of this *War* the brunt have born ;
And having heedfully survay'd
How *Good* with *Evil* is repay'd,
Mind well the *Doctrine*, and the *Use*,
And what that may at last produce.

Enquire moreover how you find
To works of *Mercy* men enclin'd;
How *honest Causes* are prefer'd,
How griev'd *Petitioners* are heard;
How *Offices* conferred be ;
Whether some have not two or three,
Who for the *Publike* neither spent,
Nor gave, nor hazarded, nor lent,
When many better men had none,
Who in your service were undone.

Observe those *Pensions* how you share,
Which for *Relief* allotted are ;
How little *best deservers* get,
How many of them not a whit ;
How often ill, how seldom well
Rewards and *Punishments* you deal;
Which are the *Pillars* whereon stand
The *Peace* and *Honour* of the Land.

Observe, if when we spend a day
In *praises*, or to *fast* and *pray*,
If more *Hypocrisie* therein,
Then true *Devotion*, hath not bin :
If *Preaching* tend not more to *strife*,
Then to sound *Doctrine*, or good *Life* :
If more we seek not to fulfil
Our *sensual humours*, and our *will*,
Then to perform a *Thank-oblation*,
Or duties of *Humiliation*:

Or

Or if the *Worship* we profess,
Be not an *Outside Holiness*,
No deeper rooted then the tongue,
Or fruits that fade as soon as sprung :
For, as it proveth when you see
These things to tryal brought shall be,
You may without much failing gues
What likelihood there is of *Peace*.

An ear, an eye sometimes too have ye
Upon the *Army* and the *Navy* ;
An eye severely to behold,
An ear to hear what hath been told
Of some who much entrusted were,
With *Stores*, *Arms*, and *Provisions* there;
Or had *Commissions* to *Array*,
To furnish, fortifie and pay
Ships, Forts or Men; and those in chief,
Employ'd for *Ireland's* first relief,
And your first *Armies*; (ev'n when all
Did lye at stake, and seem to call
For faithful, stout and honest men)
Observe how they discharged then
The *Trust* repos'd; how some were made
Commanders, Pay and Titles had,
But scarce a Man : How others now
Defraud the *Publique*; and if you
(As Fame reports) among them find
Deceit in this accursed kind,
Excuse not them; yea, though at last,
Acts of Oblivion should be past
For *open Foes*, no Grace provide
For men untrue to their *own side* ;
Lest, as your *Peace* they have deser'd,
They marr it likewise afterward :

For,

For, where employed such are found
When *Peace* is made, 'twill not be found.

Enquire (if you can tell of whom
To make Enquiry) what's become
Of all the *Publike Protestations*,
Engag'd for *private Reparations* ;
What of that *Vow* which did profess
Mutual Aid in all distress :
What of the *self-denying Vote*,
Which goodly Hopes in us begot :
What of those *Orders* whereupon
We trusted till they were undone.
What of the *Publike Faith*, in which
We thought our selves exceeding rich,
Though all were lost, so that remain'd
Violated, and unstain'd.

Enquire (I say) throughout the Land,
What condition these now stand ;
Or, when of these you have obtain'd
That Certainty which may be gain'd,
Will undoubtedly appear
That we may either *hope* or *fear*.
Enquire yet further (lest you may
Expect perhaps a Sun-shine day,
And meet a Storm) in what good mind
That sort of People you shall find,
Deep'd the *Clergy*; for the stem
Of our late Troubles, was in them.
Their *Factions*, *Avarice* and *Pride*,
And first of all these *Isles* divide :
From them at first, the *Fire-brands* came,
That set this Empire in a flame :
Then 'twas nigh quench'd again, they blew
Those coals which did the flame renew.

The *Nations* they did re-engage,
The Peoples vexed minds enrage,
By feigned *wiles*, and false pretences,
Abusing tender Consciences :
The *Course* long since by them begun,
Is to this day continued on :
And therefore take this Truth for me,
(For you shall find it Truth to be)
That till you see these much estrang'd
From what they are, their posture chang'd,
Till they shall better their Conditions,
Confine themselves to their *Commissions*,
Leave off to jangle, fool and fiddle
With what they should not intermeddle,
And be as pious, and as wise,
As they are outwardly precise,
(Or, as those few among them are,
For whose sakes GOD abates this *War*)
Nor *King*, nor *Peers*, the *Commons* neither,
Nor these united altogether,
Shall able be that *Peace* to make,
Which their *Contentions* will not shake.

Make one Enquiry more to see
And search what most of those men be
On whose Endeavours you depend,
To bring our troubles to an end.
Mark how their Duties they attend
In private, how their time they spend:
What Company they most frequent,
What matters give them best content :
What by their *neighbours* they were thought,
Till they obtained what they sought;
And to what purpose they employ
The Pow'r and Places they enjoy.

Then cast an eye upon the *Rabble*,
And, taking view (if you be able)
Of all together, great and small,
Mark well the *Tantamount* of all.
Mark if we be not like an *Hoast*
That's routed when the Battel's lost.
And if we deal not gifts and blows,
Like mad men, both to *Friends* and *Foes*.
Mark how those *Hypocrites*, who here
Promoters of the *Truth* appear,
Walk in their *Masking Suits* abroad,
As if they thought to cozen GOD
As they do men; mark too, that *Crew*,
Which is *prophane* in open view,
How blindly, and how daringly
(Ev'n where GOD's Thunderbolts do flye)
They still offend; and whether we
May not to them compared be,
Who sawing are those *Planks* asunder,
Whereon they stand, when *Hell* is under.

When these Enquiries you have made,
To see what light may thence be had;
And, when you know as well as I,
Those hind'rances, and Reasons why
That *Voice of Peace* yet goes not on
Which this time twelve Months was begun;
And, shall observe with due regard,
What hath been since *done*, and *declar'd*;
It will disclose a great deal more,
Then I have told you heretofore:
But not till then. Yet lest some may
Despair or faint before that day,
I will deliver, ere you go,
A comfortable word or two.

C c

There

Then

' There may be *Peace* at last, though yet
 ' We nor know how, nor merit it :
 ' For GOD oft shews great *Mercies* where
 ' The greatest of all *Sinners* are.
 ' And, if *Self-seekers* be discri'de,
 ' Before this *Iſle* they more divide ;
 ' If *Factions*, wrongs, and discontent,
 ' Endanger not this *Parliament* ;
 ' And if the *Faithful Members* can
 ' But cast out from them now and then
 ' A *Trouble-house*, and timely swage
 ' The vexed Peoples rising rage,
 ' By offring out of their *Committees*
 ' (What reign in *Counties, Towns and Cities*)
 ' But two or three such *Peace-oblations*,
 ' As that was of th' *EXAMINATIONS*,
 ' And by their Prudence act it so
 ' That *honesty* more priz'd may grow ;
 ' That *Priſt* and *People* down may lay
 ' The works of *Stubble* and of *Hay*,
 ' Their *Names* and *Terms* of *Separation*,
 ' And meekly seek the preservation
 ' Of *Truth* in *Love* : Then in one year
 ' If *Peace* be not establish'd here,
 ' My *Loans* and *Losses* yet unpaid,
 ' With my *Arrears* three years delaide,
 ' I'll forfeit wholly to the *State*,
 ' And live still as I do of late,
 ' By swallowing wrongs and empty Air,
 ' And *Patience* kept through *faith* and *pray'r*.

Thus to the *Question* made you have
 That *Answer* which your *Priſner* gave,

Who other *News* will tell, if he
Much longer shall a *Pris'ner* be.

Your *Spaniels* beaten, at your feet will lie,
Your *English Mastives* at your face will flie.
Remember that also.

An ADDRESS to the Members of
PARLIAMENT in their
single Capacities.

Imprinted 1657.

THE Author having been compelled to make use
of such Extravagant Means as this, during the
sitting of the Long Parliament and thereby left unre-
lieved; was constrained to prosecute the like ordinary
and extraordinary Expedients during those Parlia-
ments which were called by Oliver Cromwel, and his
Successor; among which, this was one, left at their
Threshold, thus superscribed, To that Member of
Parliament who shall take up this Paper.

SIR, if you are not of this Parliament,
Hereby to greet you, 'tis not my intent.
But, if a Member of this House you are,
Your taking up these Papers (as it were
By Lot) engageth you to manage those
Petitions, which I therewith did inclose,
As you would have another use his Pow'r
For your avail, if now my Case were your:

Whereof take this *Account* why I thus play
My *Cards refus'd*, in this unusual way.

I shall hereby at least guess at the length
Of my Oppressions, or how well my strength
May be improv'd to bear them; how *Contracts*,
Sales, *Bargains*, and your other *Publike Acts*
Will be perform'd; That as I by presage
Of many things to come, foretold *this Age*
Before fulfill'd; so I might likewise tell
The *next Age* what I saw done ill or well.

I have oft wooed you to entertain
My just *Requests*, but hitherto in vain;
Though I have many sev'ral ways assay'd,
To gain respect to what was humbly pray'd.
Now therefore, having at your door attended
Six Months at least together unbefriended;
And seeing to obstruct me, ev'ry day
New Suitors so encrease to stop the way,
That I had little hope with Friends to meet
To hand this in, I laid it at your feet
Who pass in thither, hoping that it may
For an Admission make the quicker way,
And not be kept here waiting at your Gate,
Till hearing and relief shall come too late.

He who shall take this up, and get it read,
Where it shall with respect be answered,
An *Obligation* will (by doing so)
Impose both upon me, and many moe:
For, if my *Suit's* obtain deserved heed,
Some other will have hope as well to speed,
Who now almost despair Relief to have,
And, future *Cost* and trouble I shall save.

Three *Parliaments* (the eldest of which three
Might, had it pleas'd our Lord, haye outliv'd me)

Are

Are dead and gone, since first I did complain
Of Grievances, which unredrest remain :
And now to see a Fourth I have surviv'd,
Which I fear hath it self almost outliv'd,
Unless GOD grant it Pow'r and Will to do
What they in duty are oblig'd unto ;
That they from wrongs the wronged may release,
Proceed with Honour, and conclude in Peace.

To such Atchievements there's a middle way
Twixt This and That; 'twixt Haste and long delay :
Which if mistaken, or not timely found ,
May (as it hath done) lead into a Round,
(Or Labyrinth) whereby we may be brought
To Pits and Snares, which have no passage out;
And multiply distractions, till our Pray'rs
Are turn'd to Indignation, or Despairs ;
Which is their drift, and not their least Design,
Who seek our Liberties to undermine.

When Publike Wants with speed must be suppli'd,
Private Plaintiff may then be laid aside;
But not too long defer'd, lest it become
A festring sore, not meanly perilsome.
For since an universal Weal consists
Of many Individual Interests,
A perfect Body cannot be enjoy'd,
Where one by one the Members are destroy'd;
And when the Eye or Ear unheedful grows
Of what afflicts the Fingers and the Toes :
Much less when they neglect what appertains
To keep it from an Ulcer in the Brains.

The Cures therefore, of private Wants , betwixt
Publike Transactions, should be intermixt
(At least sometimes) in those emergent things,
Wherein delay of Justice, losses brings

Beyond

Beyond Repair ; or when the State at last
Must bear the damage, when the Care is past ;
Or else in point of Honour, suffer more
Then all the Publike Treasure will restore.

I grudg not, when GOD's Glory is at stake,
That they who of his Honour Conscience make,
Should take the freedom to debate at large
What may their duties unto him discharge ;
Or, when the Common Safety doth appear
In hazard, though my Life in danger were :
But, when those brunts are over, if men please
For their meer pleasure, profit, or their ease,
To leave us in a perishing condition,
Then of their Faithfulness they give suspition,
And I more griev'd for what I thereby see
Befalls my Countrey, then for wrongs to me.

There's time enough in all streight whatso'e're,
For all things, if it well divided were :
And, for our not oppportioning aright
The Time we have, (as wise men know we might)
GOD cuts off half the dayes we should have had,
And our Desigments are abortive made.
As we from week to week, from day to day,
Do put off those who for our sorrows pray,
So likewise we our hopes and suits put by
By him on whose Assistance we relye.
An hour therefore, shoud other-while be spent
To give Reward, as well as Punishment :
As well to make Repayments, as to borrow :
To think on them who help us in our sorrow,
We are oblig'd, and forth our fruits to bring
In season, like trees planted by a Spring ;
Not nine or ten years after they are dead,
(Who by our timely fruit should have been fed)

Let we be felled by the *Wood-man's* hand,
Like the *Fig-tree*, wither where we stand.
One day is as well spar'd sometimes to save
thouſt man, as nine to doom a *Knave*.
Useful *Plants* we should have as much care,
From the good *Corn* to weed out a *Tare*.
The private acts of *Justice*, with our zeal
Piety, and to the *Publike weal*;
And *Works of Mercy* sprinkled here and there
Among them, like *Embroideries* would appear.
Flowers of *Gold*, with *Silver* interwove,
Helpful be your Grand Work to improve.
Where few *Private Grievances* are heard.
And gives their *Publike Prayers* small regard;
Few are in that *Commonwealth* much joy'd,
Whom their whole *well-being* is destroy'd;
Which is sensless of their sad estate
To did help save it from a sadder *Fate*.
Among such *Sufferers*, I my self am one,
So gladly would be better thought upon;
We as many years already spent,
Are to two mens lives equivalent,
Seek for *Justice*, with such cost, such trouble,
Loss of time, as makes my Losses double.
That if but one *Suit* more at this Rate
Depending, ten times my Estate,
Ten mens lives, would not afford me time
Means enough, whereby to finish them:
My *Petitions* either were defer'd
Month to month, from year to year unheard,
Answer'd so, that when my *Suit* seem'd done,
Case prov'd worse then when it first begun:
To obstruct the *Justice* I implore,
My voice me to be rich, who make me poor.

With

With mock-shews of *Relief* I have been fed,
 With stones in my distress, instead of bread,
 Which had ere this day starv'd me, but that GOD
 Turn'd many of them into wholesome food,
 And rais'd me a subsistence out of that
 Which was design'd to ruine my Estate.
 If I who had a few *Friends*, have thus far'd,
 Alas ! how speed poor men whom none regard ?
 And who from none can claim an obligation,
 Either by *Friendship*, *Faction*, or *Relation* ?

But now new *Misadventures* me beset,
 Which by delay of *Justice* do beget
 Increasing Mischiefs, that admit no cure
 Save what must from a *Legislative Pow'r*
 Derived be; and this befalleth so
 Perhaps, that I in ev'ry Change may know
 The *gen'r al temper*, by the pulse that beats
 Both in *Superior* and *inferior Seats* ;
 That I and other men may timely see
 How little confidence repos'd may be
 In *Lords* or *Commons*, *Parliaments* or *Kings*,
 Or in the best of all *Terrestrial things* ;
 And that henceforth we might depend upon
 GOD's *Providence*, and upon *him alone*.

If this displease, it cannot make me more
 Expos'd to *suffrings*, then I was before.
 They who to neither *side*, nor *back*, nor further
 Can move themselves, need no *Restraint* by *Order*
 Nor greatly be afraid what next will come,
 Their just Resolvings to divert them from :
 And that whereto *Necessities* compel,
 Is done *excusably*, though not done *well*.

If much *Oppression* cracks a wise man's brain,
Who knows whereto it may a fool constrain?
Or how it may the meekest men provoke
To that whereby the *Common Peace* is broke?
They whom delay of *Justice* doth make poor,
Do lose but their *Estates*, and may get more;
If otherwhile they are of *Life* depriv'd,
They feel not what to feel they might have liv'd:
But he who doth in life-time, thereby lose
Estate and *Credit*, shall to *Friends* and *Foes*
Become a scorn; whereat if mad he be,
And makes ten thousands grow as mad as he,
Who knows whereto it may at last extend,
Or what will thereon follow in the end?
The fault is theirs who without *Mercy* stretch
A weak man's Patience further then 'twill reach,
As if he of his *Suffrings*, sense had none,
Because they no more feel them, then a stone.

My *Principle* (for which I am abus'd)
Injoins me, when I scurvily am us'd,
Where I expect Relief, to show my wrongs,
And *Vengeance* leave, to whom the same belongs;
But all men cannot be content to stay
GOD's *leisure*; or, for *Justice* in his way:
And, what their *Wants*, *Neglects*, and *Indignation*
May tempt them to, is worth consideration.
There is to all things an appointed date,
And they are *not wise*, who are *wise too late*.

' One sin remains unacted to the height,
' Which when compleat, will ruine all outright.
' And that is this; There are yet in the gap
' Some standing, who with life do yet escape;
' If these remov'd were, that *Abomination*
' Which next precedes an utter *Desolation*,

' Will be set up; and then shall be inflicted
' At full, all those Plagues heretofore predicted.
' Oh God! prevent that *Grand*, that fatal Guilt,
' I humbly pray; and I believe thou wilt,
' By raising still to stand before thy face,
' An acceptable number in this place,
' For whose sake thou wilt spare it from the dooms
' Now threatned, till our great *Deliiv'rer* comes;
' And keep them constant to true self-denial,
' Faith, Love and Patience in their fiery trial:
' For, nor thine, or their Glory it advances
' So much, as when they have deliverances
' From Suffrings in their height, and when they are
' Within a burning Furnace, as they were
' Who had it heated for them seven times more
' Then ere it was at any time before.

This, as were all this Author's other Addresses, were tendred to the late Parliaments without success, whether expreffed in a serious or extravagant Mode. And thereby perhaps the true constitution of thoſe times will the better appear to the glorifying of GOD's Justice; because the personal experience which he had by feeling thoſe oppreſſions whereof many others complained, were to him much more evidenced thereby to be real, then they could be, by what he ſeemed to ſee, or to hear onely by report.

HALE LV J A H.

Or,

Britan's Second Remembrancer.

Imprinted 1641.

This First Part of a Review of Neglected Precautions, Predictions and Remembrances, was begun with the Author's first Book, called Britans Remembrancer; and this Second Remembrancer shall conclude it: For, though composed in a Mode much differing from the former, it was an Expedient which might have produced good Effects, had it not been as much neglected as all other good means are to this day. It is our duty to make trial of another way, when one fails; and the Prophets are herein exemplary to us, who often declared the same Truths in various dressings, and otherwhile in the same words, when the same or like Occasions were given. That Book containing Two hundred thirty three spiritual Hymns and Songs, is too large to be abbreviated; and therefore to instance the usefulness of the rest, here shall be inserted but two or three Hymns out of each Book, the first relating to particular Occasions; the second to Times; the third to Persons; that all men of all sorts, might be thereby minded of their Duties at all Times, and upon all Occasions, as appears by this brief Narration.

A Friend of the Author's, much affecting that Expedient, (as tending to the advance both of Morality

rality and Virtue, distributed many of the Books among his Acquaintance, at his own cost, and recommended one of them to a Person of Quality, who loved *Song* and *Musick*; but before he had read two lines thereof, he rejected it with much contempt; whereupon the other somewhat grieved, asked the reason of his dislike, and received this Answer; Such a *Character* of it hath (said he) been given by a Learned and Pious *Divine*, upon whose Judgment I relye, that I will not lose time in perusing it. Yet at last being importuned, he took it up, and turning to a *Song* which was to him instanced as demonstrating the frothiness of all the rest, he began to read it aloud in slighting manner, and in a ridiculous Tone; but after the reading of a few lines, changing his voice, sat still a good space, perusing it in silence; then suddenly starting up, said thus to his Friend, I heartily thank you for this Book, and for importuning me to read it; I hope also, it shall teach me whilst I live, not to depend upon the Judgment of other men, (how religious or judicious soever they shall be reputed) in those things wherein I ought to use my own understanding as well as theirs. This is the effect of what was told the *Author*, and it is here inserted, in hope it may make some other as wise as that Gentleman.

The *Author* in his *Epistles* before the whole, and each particular Book of that Volume, hath expressed by way of *Preoccupation*, somewhat to prevent prejudice; and if it had been contemplatively and actually made use of according to his intention and proposals, might perhaps have reduced this *Generation* to a better temper then *Precepts* without *Praetise* have effected; and made those vain *Songs* less delight-

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delighted in, which are become so numerous, and so affected, that pious *Meditations* are nigh quite out of fashion with many ; for , not in private onely, but at publike Feasts and Meetings also , *scurrilous* and *obscene Songs* are impudently sung without respect to the presence of *Matrons*, *Virgins*, *Magistrates* and *Divines* ; yea, sometimes are in their despight called for, sung, and acted with such abominable gesticulations , as are offensive to all modest hearers and beholders ; and befitting onely the Solemnities of *Bacchus*, *Venus*, and *Priapus* ; for the abolishing of which Abuse, the *Author* was a Petitioner that some provision might be made; and prepared also this *Expedient* to promove it ; but the carnal prophaness of some, and the sullen Religiousness of others, who caulesly pretended a *Superstitious Design* to be therein couched, hath hitherto vacated both his hope and pious Endeavours, notwithstanding all his *Precautions*.

*An Occasional Hymn when we first awake
in the Morning.*

Dear GOD ! who watch dost keep
Round all that honour thee,
To thy Beloved givest sleep,
When Rest shall needful be.
My Soul returns thee praise,
That thus refresh'd I am,
And that my Tongue a Voice can raise,
To praise thee for the same.

2 As now my soul doth shake
 Dull sleep out of mine eyes,
 So let thy *Spirit* me awake,
 That I from *sin* may rise.

The *Night* is past away,
 Which fill'd us full of fears,
 And we enjoy another *Day*,

Wherein thy *Grace* appears.

3 Oh ! let me therefore shun
 All Errors of the *Night* ;
 Thy *Righteousness* let me put on,
 And walk as in the *Light*.
 Protect me from his Pow'r,
 (Since I on thee relye)

Who walks in *darkness* to devour,
 When our *long sleep* draws nigh.

4 Grant when the *Trump* shall sound
 A summons from the *Grave*,
 My *Body* then may from the ground
 A blessed rising have.
 That whatsoe're the dreams
 Of my *Corruption* be,
 The *Vision* of thy glorious Beams
 May bring full joyes to me.

A Hymn when day-light appears.

L ook forth mine eye, look up and view
 How bright the *day-light* shines on me ;
 And, as the *Morning* doth renew,
 Mark how renew'd GOD's Mercies be.

Behold this day

Behold, the splendors of the *Day*
Disperse the shadows of the *Night* ;
And, they who late in *darkness* lay,
Have now the Comfort of the *light*.

2 Nor *Twilight-Plagues*, nor *Midnight-fears*,
Nor mortal or immortal Foes,
Had pow'r to take us in their snares;
But safe we slept, and safe arose.

And to those dayes which we have had,
He that is Lord of Day and Night,
Another Day vouchsafes to add,
That our lost hours redeem we might.

3 It is too much to have made void
So many dayes already past;
Let this therefore be so employ'd,
As if we knew it were our last.

Most creatures now themselves advance,
Their *Morning-sacrifice* to bring ;
The *Herds* do skip, the *Flocks* do dance ,
The *Winds* do pipe, the *Birds* do sing.

4 Lord, why should these that were decreed
To serve thee in a *lower place*,
Thankful duties us exceed,
Who have obtained special Grace ?
We are oblig'd much more then those,
Our *Voice* in thankfulness to raise;
Therefore, oh GOD ! our *Lips* unclose,
And teach our *Tongues* to sing thy praise.

5 Let heart, and hand, and voice accord
This day to magnifie thy Name ;

Behold

And

And let us ev'ry day, oh Lord !
Endeavour to perform the same.

So, when that *Morning* doth appear,
In which thou shalt all flesh destroy,
We shall not then awake in *fear*,
But rise to meet thy *Son* with joy.

*A Hymn when we are putting on our
APPAREL.*

LORD, had not man sought out by *sin*
What was untimely known,
His *nakedness* unfelt had bin,
And wiser he had grown.
But in the stead of what he thought
By lawless means to know,
The *knowledg* of those things was taught,
Which bringeth sense of *wro*.

2 Had he as forward strove to be,
The *Fruit of Life* to tast,
As on the *Death-procuring-Tree*
A lustful eye to cast,
The happiness for him prepar'd
In *soul* he had obtain'd,
And in his *Body* also shar'd
The bliss for him ordain'd.

3 But since the *fleſh* did press to see
Her wants before the time,
Both *soul* and *fleſh* afflicted be
For that presumptuous Crime.

And cumbered so with pain and care,

For *Clothing* and for *Food*,
That little their Endeavours are,

To seek their chiefest good.

4 Lord, with a Rose of *Innocence*,

Thy *Servant* so array,
That it may take the painful sense

Of *outward wants* away.

So clothe me with thy *Righteousness*,

That (though defil'd I am)

I may not by my *nakedness*

Exposed be to *shame*.

5 Let not the *Garments* which I wear

My tender flesh to hide,

Be either made a *lustful Snare*,

Or *nourishments of Pride*;

But be remembrances to show

The folly of that deed

By which man fell, and fell so low,

As those base *Rags* to need.

The Second Temporary Hymn.

A Temporary Hymn for the First Day of the Week,
commonly called the Lords-Day, or Sunday.

Great Lord of Time, great King of Heav'n,
Since weekly thou renew'lt my dayes,
To thee shall daylie thanks be giv'n,
And weekly Sacrifice of Praise.

This day the *Light* (*Time's eldest born*)
Her glorious Beams did first display;

E e

And

And

And then the Evening and the Morn
Did first obtain the Name of Day.

2 The Depth with Darkness then empal'd,
(That out of which the World was made)
And, which deep Waters thou hast call'd,
Upon this Day beginning had.

And, as upon this Day it was
In which Creation first begun,
So on this Day the work of Grace
In ev'ry circumstance was done.

3 For, on this Day thy Christ arose,
And Victor over Death became.
This Day he conquer'd all his Foes,
And put them to perpetual shame.

Upon this Day it pleased thee
Thy holy Spirit down to send,
That men with Gifts might furnish'd be,
Thy Gospel's Preaching to attend.

4 This day therefore we set apart
For holy Rest, and holy Rites;
And ev'ry sanctified heart
To celebrate this day delights.

Except thereto compell'd by need,
Works for the Body we forbear,
That in those works we may proceed,
Which for the souls health needful are.

5 Therefore that now to thee, oh Lord,
A due Oblation bring I may,
Thus to thine Honor I record,
And sing the Blessings of this day.

So let me sing, so mind them still,
And all my life so thankful be,
That when my Course I shall fulfil,
I may acceptance find with thee.

6 Discretion grant me so to know
What *Sabbath-Rites* thou dost require ;
And *Grace* my duty so to do,
That I may keep thy Law intire.

Not doing what should not be done,
Nor ought omitting, fit to do;
Nor over-burth'ning any one
With more then thou enjoin'st them to.

7 But, let me rest my body so,
That to my *Soul* I do no wrong ;
Or, in Devotion heedless grow,
What to my Body's rest belong :

That both in *Soul* and *Body*, Lord,
I may still hallow ev'ry day
According to thy *Holy Word*,
And have true Rest in thee for ay.

The Third Temporary Hymn.
For MONDAY.

T His Morning brings to mind, oh GOD,
Thy forming of this *Airy Sphere*,
And spreading of that *Orb* abro'd,
Wherewith we now surrounded are.

It was the Fabrick which thy hand
Vouchsa'f'd upon this day to frame;
And, bounding *Waters under Land*
From those which are above the same.

2 This *Airy Firmament* both keeps
All breathing Creatures here below,
From suffocation in those Deeps
Whereon, till then, no wind did blow.

To us this Firmament convayes
 Those *Dews* and *Show'rs* which oft we need,
 And all those pleasant *Summer-dayes*
 Whence *Profits* and *Delights* proceed.

3 Yea, by this Firmament we gain
 The Vision of refreshing *Light* ;
 And thereby do as well obtain
 The use of hearing, and of sight.

For this dayes Workmanship, oh Lord,
 I praise thee now, and humbly pray,
 That I may thankfully record
 Thy daily Blessings ev'ry day.

*A Personal Hymn for a Sovereign
PRINCE.*

BY me, or by my Father's House
 Deserv'd it could not be,
 That I, or any one of us
 Obtained this Degree.
 But GOD who dealeth forth his own,
 As him it liketh best,
 On me those Honours hath bestow'n,
 Whereof I am possest.
 2 Great hazards many undergo,
 Such Titles to acquire,
 Yet neither find content below,
 Or means of rising higher.
 What therefore can I leis repay,
 To him whose Gift it is,
 Then otherwhile to sing or say
 Some such like *Hymn* as this?

- 3 Let me, O Lord, my Diadem
Unto thy Glory wear,
And be a Blessing unto them
Who my Leige People are.
Let not thy favours make my heart
To swell with wanton Pride ;
Or, from those Precepts to depart,
Which ought to be my Guide.
4 But make me still in mind to bear,
From whom this Throne I had,
And that they my own Brethren are
Who Ruler I was made.
Yea, cause me evermore to heed
That I and they are thine,
Although to serve the Publike need,
Their Goods and Lives are mine.
5 Since ev'ry Subject's Cause to me
Should equally be dear,
In Judgment let the poor man be
As precious as the Peer.
And, lest for them we snares may make
At my chief Council-bo'r'd,
Lord let me dayly Counsel take
From thy Truth-speaking-word.
6 Those Traitors chase out of my Court,
Who dare pervert the Laws,
Or, cause me by a false report,
To wrong an honest Cause.
And, let thy Judgments them devour,
How high soe're they stand
Who shall abuse my Royal Pow'r,
To hinder thy Command.
7 Within my Realms let no man dare
My Statutes to gainsay ;

And,

Let

And, let me live in as much fear,
Thy Laws to disobey.
So I and they whom thou on me,
For Subjects hast bestow'n,
Shall in each other blessed be,
And keep Sedition down.

¶ Preserve to me my Royal Dues,
And Grace vouchsafe me still,
My just Prerogative to use
According to thy Will ;
That evil men may dread my frown,
The Righteous comfort find,
And I obtain a better Crown
When this must be resign'd.

*Here ends the First Part of this Review, to which a
Second Part shall be added as GOD enables and
permits.*



A POSTSCRIPT.

THE uncertainty and changeableness of
all temporal things, make us accordingly
mutable in our Purposes. And whereas the Au-
thor of the several Books here abbreviated, in-
tended a Retirement to a solitary Habitation in
the place of his Nativity, (upon such Consi-
derations as were expressed in the Preface of
his Review) his Friends resident in and
near London, not approving thereof, have
perswaded him to the contrary, by making it
probable, That future Inconveniences would
thereby rather multiplied than diminished:
Now therefore, by considering therewithall,
that where GOD's Judgments are most visible,
is Mercy will be there as much evidenced to
all who love and trust unfeignedly in him, he
solveth to continue where he is, until he can
say there no longer, lest he may bury himself
alive by removing far from them, by whose
charity GOD hath hitherto preserved him.

There are Faults escaped in the Imprinting
Transcribing of this Review; which the
author's late Sickness disabled him to take
notice of: The Readers are therefore desired
to correct and amend them according to their
own discretion.

The

The Names of those Printed Books heretofore written by **GEORGE WITHER**, out of which this First Part of this Review of Neglected Remembrances, Precautions and Predictions was collected; mentioning the years in which they were the First or Second time Imprinted.

B ritans Remembrancer, Imprinted 1627.	pag. i.
T he Author's Motto, Nec Habeo, Nec Careo, Nec Curo, Imprinted 1618.	p. 47.
Campo Musæ, or Field-Musings, Impr. 1644.	p. 49.
T he Dark Lanthon, Imprinted 1650.	p. 57.
T he Perpetual Parliament, Imprinted 1650.	p. 69.
T he Author's Emblems, Imprinted 1634.	p. 78.
<i>An Interjection, being a sudden Ejaculation cast in, at the Collecting of this Review,</i>	p. 85.
Vaticinium Caſuiale, Imprinted 1655.	p. 100.
<i>V</i> erſes to the Kings Maſteſty, Imprinted 1662.	p. 103.
A Thankful Retribution, Imprinted 1649.	p. 109.
Boni Ominis Votum, Imprinted 1656.	p. 115.
A Si Quis, or Queries, Imprinted 1648.	p. 119.
T he Author's Petition, Imprinted 1648.	p. 125.
T he Tyred Petitioner, Imprinted without date	p. 128.
Se Defendendo, Imprinted without date.	p. 132.
Justitiarius Justificatus, Impr. without date.	p. 131.
Vox Pacifica, Imprinted 1645.	p. 132.
Carmen Expotulatorium, Imprinted 1647.	p. 146.
L etter of Advice, Imprinted 1644.	p. 152.
A Cause Allegorically Stated, Impr. 1657.	p. 159.
Mercurius Rusticus, Imprinted without date.	p. 161.
<i>W</i> hat Peace to the Wicked, Imprinted 1646.	p. 163.
A n Address to the Members of Parliament, imprinted 1657.	p. 175.
Hallelujah, or Britan's Second Remembrancer, imprinted 1641.	p. 183.

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